

His Doctrine!!

"Salvation is in the Apostles doctrine." (1 Corinthians 15:1-2)

"Prayer, and to the ministry of the word." (Acts 6:4)

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Chapter 1

Doctrine

"Hear, O Israel: The Lord our God is one Lord!" There it is! He is One and not a false doctrine taught by many to gain greedy lucre. God is a Spirit (John 4:24). We cannot put him into a false mind set. God said that the love of money is the root of all evil (1 Timothy 6:10). In the book of Isaiah, we find that God did it all by himself and for himself. He created man to worship him, and he gave man a choice to serve him. God knew man's ways, so he created man in the image which he would come to save. In 1 Timothy 3:16, God was manifested or made in the flesh, and he preached to the Gentiles. We beheld his glory (John 1:14). We can understand that the plan of God for man is a simple one. We read his Word and find God and his love for us. He tells us in his Word that only if a person is born of the Water and of the Spirit can he enter into the kingdom of God (John 3:5). We find that everyone must repent of his sin and turn to God and his righteousness. Matthew 6:33 states to "seek ye first the kingdom of God, and his righteousness." In Luke 24:47, we also read that repentance and remission of sins are to be preached in his name, Jesus's name that is. Acts 4:12 says we were only given one name whereby we can be saved. 1 John 2:12 states, "I write unto you, little children, because your sins are forgiven you for his name's sake."

We are going to go through the Word of God and put scripture in front of you, and you will see how we must believe and live.

"In the beginning, God." (Genesis 1:1)

"The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." (Isaiah 2:11)

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6)

"O Lord of hosts, God of Israel, that dwellest between the cherubim's, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth." (Isaiah 37:16)

"For I am the Lord thy God, the Holy One of Israel, thy Savior:" (Isaiah 43:3)

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me." (Isaiah 43:10)

"I, even I, am the Lord; and beside me there is no savior." (Isaiah 43:11)

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." (Isaiah 44:6)

"Is there a God beside me? yea, there is no God; I know not any." (Isaiah 44:8)

“I am the Lord, and there is none else, there is no God beside me.” (Isaiah 45:5)

“That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.” (Isaiah 45:6)

As we study the Word of God, we will find that there are people in many different churches that have changed the original writings given to us by God himself. Here are a few letters from Catholic priests that prove that the Catholic Church has changed the original writings. All information comes straight from the churches being mentioned. Several visits to the organizations over many months are where the proof comes from. The pagan church of sun god worship has stood since before Egypt, and they teach a doctrine that adores the sun god Ra. Once, a king over Egypt worshipped in symbols, dance, and the use of jewelry. Today, those symbols have been converted into ignorant understanding by all churches. Such as the cross, which in truth is not a Christian symbol. It is the symbol of the pagan doctrine of fertility. The “T” was used to show they were members of that group. The pagan Catholic Church used it to bring other pagans into the body of their organization. It was established around 321 AD to 325 AD in the council of Ecumenical. Constantine was not a Christian but saw his way was in error and was baptized on his deathbed in 337 AD. Straight from the horse’s mouth in a matter of speaking in this next chapter.

Chapter 2

Proof about Matthew 28:19

The Encyclopedia of Religion and Ethics

"As to Matthew 28:19, they state: It is the central piece of evidence for the traditional (Trinitarian) view. If it were undisputed, this would, of course, be decisive, but its trustworthiness and validity on grounds of textual criticism, literary criticism and historical criticism is far to be imagined. The same Encyclopedia further states that: 'The obvious explanation of the silence of the New Testament on the triune name, and the use of another (JESUS NAME) formula in Acts and Paul's writings, is that this the Jesus name formula was the earlier, and the triune formula is a later addition.' This is found in the translation of the King James Version of the Bible. We find that verses were added, and words changed to make it seem as if God's plan was under a triune design."

Edmund Schlink, *The Doctrine of Baptism*, page 28

"The baptismal command in its Matthew 28:19 form cannot be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted or altered in a form expanded by the pagan [Catholic] church. "

The Tyndale New Testament Commentaries, I, 275

"It is often affirmed that the words in the name of the Father, and of the Son, and of the Holy Ghost are not the literal or [exact words] of Jesus, but a later liturgical addition."

Wilhelm Bousset, *Kyrios Christianity*, page 295

"The testimony for the wide distribution of the simple baptismal formula [in the Name of Jesus] down into the second century is so overwhelming that even in Matthew 28:19, the Trinitarian formula was later inserted."

The Catholic Encyclopedia, II, page 263

"The baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and Holy Spirit by the Catholic Church in the end of the second century."

Hastings Dictionary of the Bible, 1963, page 1015

"The Trinity is not demonstrable by logic or by scriptural evidence. The term Trias was first used by Theophilus of Antioch (c AD 180) (The term Trinity) not found in scripture." "The chief Trinitarian text in the NT is the baptismal formula in Mt 28:19. This late post resurrection saying, not found in any other Gospel or anywhere else in the NT, has been viewed by some scholars as an interpolation into Matthew. It has also been pointed out that the idea of making disciples is continued in teaching them, so that the intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying. Finally, Eusebius's form of the (ancient) text ('in my name' rather than in the name of the Trinity) has had certain advocates. (Although the Trinitarian formula is now found in the modern-day book of Matthew), this does not guarantee its source in the historical teaching of Jesus. It is doubtless better to view the (Trinitarian) formula as derived from early (Catholic) Christian, perhaps Syrian or Palestinian, baptismal usage (Didache 7:1-4), and as a brief summary of the (Catholic) Church's teaching about God, Christ, and the Holy Spirit" It needs to be mentioned that the triune formula does not exist in the Alexandrinus CodExodus"

Schaff-Herzog Encyclopedia of Religious Knowledge

"Jesus, however, cannot have given His disciples this Trinitarian order of baptism after His resurrection; for the New Testament knows only one baptism in the name of Jesus (Acts 2:38; 8:16; 10:43; 19:5; Galatians 3:27; Romans. 6:3; 1 Corinthians 1:13-15), which still occurs even in the second and third centuries, while the Trinitarian formula occurs only in Matthew 28:19, and then only again (in the) Didache 7:1 and Justin, Apollo. 1:61...Finally, the distinctly liturgical character of the formula...is strange; it was not the way of Jesus to make such formulas... the formal authenticity of Matthew 28:19 must be disputed... [Page 435] The Jerusalem Bible, a scholarly Catholic work, states: 'It may be that this formula, (Triune Matthew 28:19) so far as the fullness of its expression is concerned, it is a reflection of the (Man-made) liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of baptizing "in the name of Jesus..."'"

The International Standard Bible Encyclopedia, Vol. 4, page 2637

Under "Baptism," it says: "Matthew 28:19, in particular only declares a later ecclesiastical situation, that its universalism is contrary to the facts of early Christian history, and its Trinitarian formula (is) foreign to the mouth of Jesus."

New Revised Standard Version

About Matthew 28:19: "Modern critics claim this formula is falsely ascribed to Jesus and that it represents later (Catholic) church tradition, for nowhere in the book of Acts (or any other book of the Bible) is baptism performed with the name of the Trinity..."

James Moffett's New Testament Translation

In a footnote on page 64 about Matthew 28:19, he makes this statement: "It may be that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of baptizing 'in the name of Jesus (Acts 1:5).'"

Tom Harper, former Religion Editor of the *Toronto Star*

"A priest at St. Margaret in-the-Pines Anglican Church in Scarborough in 1957. In his 'For Christ's sake,' page 103 informs us of these facts: 'All but the most conservative scholars agree that at least the latter part of this command [Triune part of Matthew 28:19] was inserted later. The [Trinitarian] formula occurs nowhere else in the New Testament, and we know from the only evidence available [the rest of the New Testament] that the earliest Church did not baptize people using these words ('in the name of the Father, and of the Son, and of the Holy Ghost') baptism was 'into' or 'in' the name of Jesus alone. Thus, it is argued that the verse originally read 'baptizing them in My Name' and then was expanded [changed] to work in the [later Catholic Trinitarian] dogma. In fact, the first view put forward by German critical scholars as well as the Unitarians in the nineteenth century, was stated as the accepted position of mainline scholarship as long ago as 1919, when Peake's commentary was first published: 'The Church of the first days (AD 33) did not observe this worldwide (Trinitarian) commandment, even if they knew it. The command to baptize into the threefold [Trinity] name is a late doctrinal expansion.'"

The Bible Commentary, 1919, page 723

Dr. Peake makes it clear that "The command to baptize into the threefold name is a late doctrinal expansion. Instead of the words baptizing them in the name of the Father, and of the Son, and of the Holy Ghost we should probably read simply-'into My Name.'"

Theology of the New Testament by R. Bultmann, 1951, page 133

"Kerygma of the Hellenistic Church and the Sacraments. The historical fact that the verse Matthew 28:19 was altered is openly confesses to very plainly. 'As to the rite of baptism, it was normally consummated as a bath in which the one receiving baptism completely submerged, and if possible, in flowing water as the allusions of Acts 8:36, Hebrews. 10:22, Barn. 11:11 permit us to gather, and as Did. 7:1- 3 specifically says. According to the last passage, [the apocryphal Catholic Didache] suffices in case of the need if water is three times poured [false Catholic sprinkling doctrine] on the head. The one baptizing calls the name over the one being

baptized, the name of the Lord Jesus Christ,' later expanded [changed] to the name of the Father, Son, and the Holy Spirit."

Doctrine and Practice in the Early Church by Dr. Stuart G. Hall, 1992, pages 20 and 21

Professor Stuart G. Hall was the former Chair of Ecclesiastical History at King's College, London England. Dr. Hall makes the factual statement that Catholic Trinitarian Baptism was not the original form of Christian Baptism, rather the original was Jesus's name baptism. "In the name of the Father and of the Son and of the Holy Spirit," although those words were not used, as they later are, as a formula. Not all baptisms fitted this rule." Dr Hall further states: "More common and perhaps more ancient was the simple, 'In the name of the Lord Jesus or, Jesus Christ.' This practice was known among Marcionites and Orthodox; it is certainly the subject of controversy in Rome and Africa about 254, as the anonymous tract *De rebaptismate* ('On rebaptism') shows."

The Beginnings of Christianity: The Acts of the Apostles Volume 1, Prolegomena 1

The Jewish Gentile, and Christian Backgrounds by F. J. Foakes Jackson and Kirsopp Lake 1979 version pages 335-337

"There is little doubt as to the sacramental nature of baptism by the middle of the first century in the circles represented by the Pauline Epistles, and it is indisputable in the second century. The problem is whether it can in this (Trinitarian) form be traced back to Jesus, and if not, what light is thrown upon its history by the analysis of the synoptic Gospels and Acts. According to Catholic teaching, (traditional Trinitarian) baptism was instituted by Jesus. It is easy to see how necessary this was for the belief in sacramental regeneration. Mysteries, or sacraments, were always the institution of the Lord of the cult; by them, and by them only, were its supernatural benefits obtained by the faithful. Nevertheless, if evidence counts for anything, few points in the problem of the Gospels are so clear as the improbability of this teaching. The reason for this assertion is the absence of any mention of Christian baptism in Mark or the third Gospel, and the suspicious nature of the account of its institution in Matthew 28:19: 'Go ye into all the world, and make disciples of all Gentiles (nations), baptizing them in the name of the Father, the Son, and the Holy Spirit.' It is not even certain whether this verse ought to be regarded as part of the genuine text of Matthew. No other text, indeed, is found in any extant manuscripts, the Alexandrinus or any other, in any language, but it is arguable that Justin Martyr, though he used the trine formula, did not find it in his text of the Gospels; Hermas seems to be unacquainted with it; the evidence of the Didache is ambiguous, and Eusebius habitually, though not invariably, quotes it in another form, 'Go ye into all the world and make disciples of all the Gentiles in My Name.' No one acquainted with the facts of textual history and patristic evidence can doubt the tendency would have been to replace the Eusebian text (In My Name) by the

ecclesiastical (Catholic Trinitarian) formula of baptism, so that transcriptional evidence' is certainly on the side of the text omitting baptism."

Lutheran's
(Calvinist)

Martin Luther's theology is the doctrine of justification by faith, which led him to reject the Roman Catholic system. Luther was an Augustinian monk in Rome under the Catholic system in the 1500's. In time, he split from Rome and began to establish his own form of doctrines. His Ninety-five Theses was the device that precipitated the break with Rome. He attacked the sacramental system and the papacy in strong terms. To him, the Roman Catholic Church was in fact the Babylonian harlot in the book of Revelation. Luther taught that justification is by faith alone. In his German translation of the Bible, Luther added the word "alone" to Romans 3:28, so that it read, "a man is justified by faith (alone)." Justification means to be counted as righteous by God. During this time, the Catholic Church tried to control the reading of the Bible and only had the translation in Latin so no lay ministers could understand it. In fact, in 1229 the Catholic Church had forbidden the laity to read the Bible. Latin was the dead language of church ritual and scholarship, not the language of the people of this time. Luther declared that all people should be able to read the Word of God, so he translated it into German to make it available to them. In his statements of justification by faith, he said a person is saved only by God's prior, unconditional choice. Once God said you were saved, nothing you do can cause you to be lost. This is very different from what Jesus said and taught, because it is said that if a person is not born again, he cannot enter the kingdom of God. That was taught by Jesus himself. So, no matter what, nothing can change God's plan for you, but Luther said love is needed and is helpful in showing Christians the path to follow in order to please God. He also used the Catholic doctrine when it came to a baby's salvation. He stated that a child needs to be baptized to be sanctified. So, infant baptism was introduced, and that the sanctification came from the faith of the baby's parents that bring the baby to the baptism. In the Catholic Babylonian captivity of the church in the 1520's, baptism was in Jesus name on the scriptural truth of Romans 6:4, but because of babies choking in the water, the priest began to sprinkle them instead. Luther typically sprinkled instead of holding to the Catholic way of baby baptism.

Methodist
(Calvinist)

John Wesley, the founder of the Methodist movement in the 1700's, was a cleric in the Catholic Church and leader of the revival movement within the Church of England. His movement had a following that became known as the Wesleyan theology. The faith he taught was based on personal faith and holiness and began to use the word sanctification, the process by which a believer is conformed to the

image of Christ. Wesley also spoke of being born again as he saw it. His understanding came from many different influences of different faiths outside of the Catholic Church. He thought of being born again as having a personal relationship with Jesus Christ. He stated that being born again is a sign of a member's belief in a certain faith or movement. He believed in keeping traditions for salvation. It was salvation by faith, the witness of the Spirit, and sanctification. He did not believe in predestination. He believed that a person had the opportunity to be saved by grace and that no one was saved at birth like the Lutheran faith. Again, very different to what Jesus said is to happen to gain heaven (John 3:5). A person must be born of the water and the spirit or he cannot enter the kingdom of God. The fact that Wesley states that sanctification is by grace, not by faith, shows his difference to the true doctrine of Jesus Christ and his disciples. Peter said in Acts 2:38, "Repent and be baptized every one of you for in the name of Jesus Christ for the remission of sin and ye shall receive the Holy Ghost." That in itself is very different to Wesley's doctrine. To hold to all these other doctrines, not to the true doctrine of Christ, makes them pagan by turn. They fell from the pagan sun god worship of the Catholic Church and started their own doctrines because of differences in belief. Even though because of this, they are daughters of the false doctrine of the Trinity formed in the 3rd and 4th century. It did not exist before then. Look through time and see that God has always been singular and never thought about as a threefold God head. That came from Egypt and the sun god worship of Ra, his son Horus, and his wife Isis.

Baptist

(Calvinist)

John Smyth in the early 1600's was the first general Baptist church, coming from the Catholic off-branch out of England. Their movement was a different way of thinking from the Roman Catholic way. They believed in baptism, which is why they were called Baptist. They baptized people into their movement, into the conversion upon their profession of faith. Their opponents nicknamed them "Baptist." There were two types of Baptist then, and in time, there became more. However, they did not stand as a small group. The General Baptist said that Jesus on the cross was for everyone created and all had the right to gain salvation. The Particular Baptist believed that only a particular group of people could be saved, and the rest were damned. They both taught that baptism was a necessity to salvation, but they later believe "once saved, always saved" no matter what. To hold to their church father's doctrine, they both baptized in the titles and not in the name of Jesus as the apostolic faith taught before the 3rd century began. So again, they held to the Catholic Church's faith in baptism, not changing their doctrine to match that of the Apostles. Through time, there have been many so-called Baptist believers that have changed the form of the Baptist belief and have cut off the use of baptism as a necessity of salvation. Some are called Freewill Baptist, or Reformed Baptist movements. They too do not follow what was taught by Jesus to Nicodemus in John, Chapter 3. Again, Peter did not teach that as the truth. He said to first repent, and

then be baptized every one of you in the NAME of Jesus Christ (FOR) the remission of sin, and ye shall receive the Holy Ghost. (Acts 2:38) Jesus gave Peter that doctrine or the keys to salvation. Because for his name sake our sins are forgiven us. (1 John 2:12) So again they are a daughter of the Catholic movement and the doctrine of the pagan sun god worship of the Trinity.

Buddhist

(Trinity)

Bodhidharma was an Indian Buddhist monk who lived during the 5th to 6th century. He was the transmitter of Chan Buddhism to China and considered a patriarch that created in China the Zen form of Mahayana Buddhism, a brahman from South India. This doctrine was a pagan doctrine of the Buddha in the sky. A Trinity doctrine of the three forms of the Buddha. It is said that the different Buddhas in the sky rule over one area which was populated by spiritual beings known as Bodhisattvas. Each spiritual being had a special ability to grant gifts to those who would ask. The practitioner would worship and pray to these Buddhas to gain favor from them. Bodhidharma's life was in legends and a mystical being that created a faith under immortality through constant meditation. One could be immortal if he or she could reach an elevated state of being that can only come from a life of purity and meditation. He died in the 7th century. Bodhidharma commented that good works performed with the intention of accumulating merit were without value, as they would result in favorable rebirths but would not bring enlightenment.

Mormon

(Calvinist)

In 1830, the founder Joseph Smith, a type of Trinitarian from the Calvinist doctrine, established the Mormon faith, a self-proclaimed faith in Christianity. They believe in four different texts for their salvation and not just the Bible. The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price. According to them, Adam and Eve lived in Daviess County, Missouri after being driven out of Eden. They believe there are three levels to heaven: the celestial, the terrestrial, and the telestial. Only those who are in the celestial shall live in the presence of God. The Mormon group believes in three Gods called Father, Son, and Holy Ghost, a form of Trinity. Joseph Smith was born in 1805, said he received a vision from God and Jesus, and an angel told him not to follow any Christian church faith. (Galatians 1:8) He said he found two golden plates in Palmyra, New York buried in the ground behind his house. While Smith was translating the plates, John the Baptist came to him and told him to preach the true gospel. The Mormon Bible says that old prophets lived in the Americas before 400 AD. Smith had more than forty wives and many of them were fourteen years old. Mormons do not believe in the born-again experience taught by Jesus to Nicodemus. It conflicts with their beliefs of salvation and heaven. (John 3:1-8)

Again, we know that so much polygamy, child abuse, and a type of womanistic slavery has been in the ranks of the Mormon fathers. Adultery and uncleanness in life and this belief in a Trinity of Gods is a historical fact and not Biblical truth. Being a former Calvinist, the doctrine is far from what Jesus said is the doctrine to follow.

“JESUS IS DEFINED AS”

Father— John 8:24-27... Jesus is the Father.

Son— Matthew 3:17... Jesus is the Son.

Holy Ghost— Acts 20:28... Jesus is the Holy Ghost.

Luke 24:47— that repentance and remission of sins should be preached in his name (Jesus).

Colossians 3:17— whatsoever ye do in word or deed, do all in the name of the Lord Jesus.

John 5:43— I am come in my Father's name.

Acts 22:16— arise, and be baptized, and wash away thy sins, calling on the name of the Lord. (Spanish) "Invocando," to say his name over the candidate being baptized.

Acts 4:12— for there is none other name under heaven given among men, whereby we must be saved.

1 John 2:12— your sins are forgiven you for his name's sake.

Isaiah 9:6— Everlasting Father, Prince of peace.

1 John 2:1— the Father, Jesus Christ the Righteous.

John 1:1-14— the Word of God.

Chapter 3

Who is God?

God is the Creator. (Genesis 1:1)

God is the Most High. (Genesis 14:18)

God is the Almighty. (Genesis 17:1)

God is the Everlasting Father. (Genesis 21:33)

God is the Redeemer. (Psalm 78:35)

God is the Holy One of Israel. (Isaiah 43:14)

God is the LORD of Hosts. (Isaiah 3:15)

God is the only Savior. (Isaiah 43:11)

We know by reading the Word that God is Jehovah. He is our creator and our Redeemer. His Word is our life map to the things we must do to please him. It is our salvation plan. He came in the flesh and showed us what to do to be saved. He shed pure blood for the remission of sins. God gave us his name, revealed in the New Testament, whereby we must be saved (Acts 4:12). The Oneness of the Godhead is the basic fundamental doctrine of the Bible. I hope by the time I finish these pages you will understand there is one God.

First, let us start with a few Scriptures.

“Hear, O Israel; The Lord our God is One Lord.” (Deuteronomy 6:4)

“Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God: I know not any. Thus, saith the Lord, thy redeemer, and he that formed thee from thy womb, I am the Lord that maketh all things, that stretch forth the heavens alone, that spreadeth abroad the earth by myself.” (Isaiah 44:8, 24)

“I am the Lord and there is none else, there is no God beside me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and the west that there is none beside me. I am the Lord, and there is none else...” (Isaiah 45:5-6)

“Ye are my witnesses saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am he, before me there was no God formed, neither shall there be after me. I, even I am the Lord, and beside me there is no savior.” (Isaiah 43:10-11)

“For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called wonderful, counselor, the mighty God, the everlasting father, the Prince of Peace.” (Isaiah 9:6)

"Behold a virgin shall be with child and shall bring forth a son and they shall call his name Emmanuel, which being interpreted is God with us." (Matthew 1:23)

"In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:1 & 14)

"And this is life eternal, that they might know thee the only true God." (John 17:3)

"And Thomas answered and said unto him, 'My Lord and my God.'" (John 20:28)

"For there is one God, and mediator between God and men, the man Christ Jesus." (1 Timothy 2:5)

"I and my father are one." (John 10:30)

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. They understood not that he spake to them of the Father." (John 8:24 & 27)

"For there are three that bare record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." (1 John 5:7)

In all fairness, this verse does not even exist in the Alexandrinus Codex manuscript, the version of the Bible that the Catholic Church used to translate and create the King James Version.

It is not just a couple of verses that declare the Oneness of the Godhead, but the whole Bible. There is but one God, not two, not three, not four, but one God and his name is Jesus. Jesus means in the Greek, Jehovah Savior.

"For in him dwelleth all the fullness of the Godhead bodily." (Colossians 2:9)

This states the fullness of the Godhead bodily is in Jesus, not that Jesus is in the fullness of the Godhead bodily. There is no comparison between of being in something and having something in you. The fullness of the Godhead bodily is in Jesus.

I know there are some that will say that the God of the Old Testament was Jehovah, and you are absolutely right in saying so. But don't forget the Bible teaches the Oneness of God and that Jehovah means LORD. In the manuscripts, the word LORD is used every time it speaks of God in the present and in the future. So, when you read Lord, it was written as LORD but was changed by the Catholic monks when they translated the Alexandrinus Codex to create the King James Version of the Bible. They say this makes a distinction between the Son and the Father in which does not exist in the Hebrew or in the Greek, that is why the Jews have always stated that God is a Spirit and alone.

Now, let's look at what Jehovah means: Jehovah means LORD. When the Old Testament used the title Jehovah, they usually added an attribute of God, such as Jehovah-Jireh which means "the Lord will provide," and is found in Genesis 22:14.

Below is a table of the compound names of Jehovah.

The Names; The Scriptures; The Meanings

- Jehovah-Jireh; Genesis 22:14; The Lord will see
- Jehovah-rapha; Exodus 15:26; The Lord that heals
- Jehovah-nissi; Exodus 17:15; The Lord our victory
- Jehovah-m'kaddesh; Exodus 31:13; The Lord that sanctifies
- Jehovah-shalom; Judges 6:24; The Lord our peace
- Jehovah-Sabaoth; 1 Samuel 1:3; The Lord Almighty
- Jehovah-elyon; Psalm 7:17; The Lord most high
- Jehovah-raah; Psalm 23:1; The Lord my shepherd
- Jehovah-hossenu; Psalm 95:6; The Lord our maker
- Jehovah-tsidkenu; Jeremiah 23:6; The Lord our righteousness
- Jehovah-Savior; Matthew 1:21; Jesus is Emmanuel, he is Jehovah savior, he is God with us in the flesh

Genesis 1:26

I know there are some that will say, "What about Genesis 1:26?" This next section is for you.

According to Genesis 1:26, "And God said, let us make man in our image." Why does this verse use a plural pronoun for God? Before we answer this, let us note that the Bible uses singular pronouns to refer to God hundreds of times, and in the Alexandrinus Codex, this verse does not say "let us." The very next verse uses the singular pronoun to show how God fulfilled verse 26: "So God created man in his own image" (Genesis 1:27). Any interpretation of Genesis 1:26 that permits the existence of more than one person or being of God runs into severe difficulties. Isaiah 44:24 says the Lord created the heavens alone and created the earth by Himself. There was only one creator according to Malachi 2:10, and that creator is a Spirit, not a man (John 4:24). Therefore, Genesis 1:26 cannot mean two or more persons in the Godhead.

What does it mean?

The Jews have traditionally interpreted it to mean that God talked to the angels at creation. This does not imply that the angels actually took part in creation but that God informed them of his plans and asked their comments out of courtesy and respect. On at least one other occasion, God talked to the angels and requested their opinions in formulating his plans (1 Kings 22:19-22).

We do know that the angels were present at creation (Job 38:4-7). Other commentators have suggested that Genesis 1:26 simply describes God as he counseled with his own will. Ephesians 1:11, supports this view, saying that God

works all things "after the counsel of his own will." By analogy, this is similar to a man saying, "Let's see" (let us see) even when he is planning by himself.

We do not say that there is not a Father, Son, or Holy Ghost. We are stating that there is but one God, a Spirit who has occupied three offices. If you look at man who was created in the image of God, you will find a body, a mind, and a soul. There are three different elements that make up mankind, but we are still only one individual. We find comfort in the truth that God is one, and he did it all for himself and by himself. In the Spanish, the word for God is "Dios," and he is "UNICO," meaning one individual or one mind, not made of parts that create one unique being, but completely one.

The verse in 1 John 5:7 says there are three in heaven, but again this verse does not exist in the Alexandrinus CodExodus It was placed in the King James Version to support the pagan Catholic sun god worship doctrine of the Trinity.

The Trinity is the worship of the sun god Ra; his child, Horus; and his wife, Isis. You'll find her today being called Mary and the son Christ in a statue in the church. The ignorance of people today is overwhelming. History cannot be changed; all they need to do is to look at the 2nd century to see who translated the Word and what it said before translation and after. They are very different.

Chapter 4

Who is Jesus?

Jesus said he is the Father (John 8:24-27). Jesus is Emmanuel (Matthew 1:23). Jesus is the Holy Ghost and the Comforter (Acts 20:28; John 14:18; Philippians 1:19). Jesus is the Word (John 1:1; Hebrews 1:2). Jesus is our Savior (2 Peter 1:1; Luke 1:47). God said that he is "I AM" (Exodus 3:14), and Jesus said before Abraham that "I AM" (John 8:58). God said he is the one who speaks, and Jesus said he is the Father (Isaiah 52:6; John 8:24-27)

Advocate— "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1)

Almighty— "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8)

Alpha and Omega— "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8; 1:11; 21:6; 22:13)

Author and Finisher of Our Faith— "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:2)

Author of Eternal Salvation— "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5:9)

Beginning and the Ending— "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." (Revelation 1:8)

Bishop of Your Souls— "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Peter 2:25)

Blessed and Only Potentate— "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." (1 Timothy 6:15)

Bread— "The Jews then murmured at him because he said, I am the bread which came down from heaven." (John 6:41)

Bread of Life—"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35)

Bridegroom—"Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." (John 3:28-30; see also, Matthew 25:10)

Chief Corner Stone— “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:20). Also, it is contained in the scripture, “Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded” (1 Peter 2:6).

Christ Our Passover— “Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us.” (1 Corinthians 5:7)

Counselor— “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” (Isaiah 9:6)

Creator— “Who changed the truth of God into a lie and worshipped and served the creature more than the Creator, who is blessed forever. Amen.” (Romans 1:25)

Eternal Life— “For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us” (1 John 1:2). “And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life” (1 John 5:20).

Everlasting Father— “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” (Isaiah 9:6)

First and the Last— “I am Alpha and Omega, the beginning and the end, the first and the last.” (Revelation 22:13; see also, Revelation 1:11, 17; 2:8)

First Begotten— “And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him.” (Hebrews 1:6)

Foundation— “For other foundation can no man lay than that is laid, which is Jesus Christ.” (1 Corinthians 3:11; see also, Isaiah 28:16)

Gift of God— “Jesus answered and said unto her, if thou knewst the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water.” (John 4:10)

God— “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Matthew 1:23). “In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1; see also, Romans 9:5; 1 Timothy 3:16; 1 John 5:20).

God our Savior— “For this is good and acceptable in the sight of God our Savior.” (1 Timothy 2:3)

God with Us— “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Matthew 1:23)

Great God— “Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” (Titus 2:13)

Head of All Principality and Power— “And ye are complete in him, which is the head of all principality and power.” (Colossians 2:10)

Holy One— “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.” (Psalm 16:10; Acts 2:27)

I Am— “Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.” (John 8:58; Exodus 3:14)

Emmanuel— “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel” (Isaiah 7:14). “Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us” (Matthew 1:23).

Jesus Christ Our Savior— “Which he shed on us abundantly through Jesus Christ our Savior.” (Titus 3:6)

Judge— “And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.” (Acts 10:4)

King of Kings— “And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Revelation 19:16). “Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords” (1 Timothy 6:15).

Lion of the Tribe of Judah— “And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loosen the seven seals thereof.” (Revelation 5:5)

Lord— “Ye call me Master and Lord: and ye say well; for so I am.” (John 13:13)

Lord God Almighty— “And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.” (Revelation 15:3; 16:7)

Lord God Omnipotent— “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering’s, saying, Alleluia: for the Lord God omnipotent reigneth.” (Revelation 19:6)

Lord of Hosts— “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God.” (Isaiah 44:6)

Messiah— “And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come and shall destroy the city and

the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." (Daniel 9:26; see also, John 1:41; 4:25)

Mighty God— "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6)

Most High— "When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, 'What have I to do with thee, Jesus, thou Son of God most high?' I beseech thee, torment me not." (Luke 8:28)

My Lord and My God— "And Thomas answered and said unto him, 'My Lord and my God.'" (John 20:28)

Only Potentate— "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords." (1 Timothy 6:15)

Only Wise God Our Savior— "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 25)

Redeemer— "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." (Job 19:25)

Rock— "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Jesus." (1 Corinthians 10:4)

Savior— "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13; see also, Luke 2:11)

True God— "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (1 John 5:20)

Scripture reference:

- Isaiah 9:6
- John 8:58
- John 10:30
- Isaiah 63:16
- 1 John 3:1-5
- John 14:9-10
- Jeremiah 23:5-6
- 1 Timothy 3:16
- Revelation 21:6-7
- Zechariah 12:10
- Revelation 1:8
- Acts 7:59

Future prediction of the outcome of the church today. As we have learned in our studies so far, the Catholic Church began its movement as a pagan organization, and the true Word of God was changed by them in the 3rd century. Words were changed to make it seem that they taught the true doctrine of Jesus Christ. We know by history and by the Word of God that the Babylonian church is the Great Whore found in Revelation 17 that God will judge, along with Satan. Sometime soon, we will see the Catholic Church try to combine other pagan church organizations together into what will be called a one world church underneath the Catholic power and rule. The Pope will stand and say that when Jesus died on the cross that his atonement was not sufficient for our remission of sins. They will say that only the Catholic Church is able to forgive sins and that any other church group is led by Satan. However, only the Catholic Church is led by Satan and will in time begin to kill true Christians as the Word said will happen. The Pope will combine the Muslim, Buddhist, and even Hindu faiths together under the one world religion. It seems very weird to think that the Catholic Church and Muslim faiths could be combined when the Muslim faith is against Christianity and in times past has killed with extreme prejudice any Christian organizational group. The Catholic Church has confessed openly to be the true and only Christian church, so how can the two groups combine? It's a folly and it only can be said that Satan has his hands in this.

All through history, if you look at the Catholic Church and its daughter churches, they have many sins against the Word of God: fornication in faith, fornication in body, homosexuality, and even child molestation. Throughout history, these have been found to be committed by the popes. Some of them have been removed from the throne and replaced by another, which in time has also been caught doing the same things as the ones who were removed. The Catholic Church has the highest count of homosexual ministers in any organization. So how can the Catholic faith say they are of God? By their fruits, we know that they are not, but are of Satan, their father.

The doctrine of Babylon was a pagan doctrine of the worship of Ra, the sun god. All through history, it has been seen in the Catholic Church and even today still is present in the churches. Most of the members of the Catholic Church do not know what it is they believe. They follow the priest blindly. The Word of God says that the blind lead the blind, and they both fall into the same ditch (HELL). Don't allow ignorance to guide you to hell. The Word says to study so that you may be able to fight the whiles of the devil because false doctrine taught by those who say they are Christian and are not will not led you to heaven. Galatians 1:8 says even if an angel or if we teach any other doctrine than what you have learned, let them be accursed. Don't go with them and don't learn from them because they are ministers of Satan.

Another statement from the Catholic Church is that Peter, the disciple, was the first Pope set into power by Jesus. But the Pope will say that Jesus had no power and that they are the only way to receive salvation. So why do they teach that Peter was the first Pope set into power by Jesus? Also, they say that Peter, being the first Pope, had the truth and taught the truth to the Catholic Church alone. The Word of God says Peter taught the world the truth of Jesus Christ and his doctrine, which the Catholic Church does not teach. In Acts 2:38, Peter says to repent, and be baptized

every one of you in Jesus name, and receive the Holy Ghost, but the Catholic Church does not teach that. So, if Peter was the first Pope, why doesn't the church teach that doctrine? It is plain to see they do not follow the doctrine of Jesus Christ, nor of what Peter taught.

The Catholic Church teaches that the Trinity is what Jesus taught to Peter and the other disciples. We see in the Word of God that this is not so. Jesus said God is alone and he alone created the heavens and the earth, that God spoke it all into existence by his power. The book of John says that the Word was God and that the Word became flesh, and we beheld his glory. The Word says that God was made flesh, and we beheld him and believed on him before he ascended into heaven (1 Timothy 3:16). Jesus in the Word is called "God with us" (Matthew 1:23). He also said that he is the Father and if we believe not this statement, we will die in our sins (John 8:24, 27).

All throughout the Old Testament, Jesus was prophesied about, and he was called God Almighty and the everlasting Father (Isaiah 9:6). The Catholic Church does not teach this, so how can people follow a church group that lies to their followers and commits such sinful acts? They are not the true church, do not teach truth, and anyone who follows them will be damned (Galatians 1:8). According to Revelation, God will judge the Catholic Church, the "great Whore," and all of her daughter churches. Those are them who combine with her under the one world church organization. The daughter churches that use the false doctrine of the Trinity will be judged under ignorance of the truth but not because they did not hear it. So, any church that teaches Trinity in any fashion is a daughter work of the Catholic church. Keep yourself in prayer and the ministry of the Word (Acts 6:4).

Chapter 5

Is God a Trinity?

"Hear, O Israel, the LORD our God is one LORD" (Deuteronomy 6:4). There it is, plain and simple. God all through Isaiah has stated he is alone and there is no other beside him. He did it alone and for himself. He will not share his glory with another (Isaiah 42:8; Isaiah 44:24; Isaiah 43:11; Isaiah 44:6; Isaiah 45:5-6; Isaiah 45:21). We have all read Matthew 28:19, and many say that it proves the trinity, but it doesn't. If you read in one book and read in another and they don't agree or say the same thing, whatever you believe, is wrong. God is the same forever. In the name of the Father, Son, and the Holy Ghost is not the same as Luke 24:47, which says "in my name." The name must be invoked over the person being baptized to remit the sins. Also, nowhere in the word was anyone ever baptized saying that phrase. The Alexandrinus Codex does not say the titles here in this verse, but says "in my name," Jesus's name to be exact. We know in AD 325 by the Roman pagan church in Nicaea, it was put into effect because of greed and popularity. It is not the original doctrine taught by Jesus, but God knew that man in his core was evil and gave a salvation plan to wash those lies away. Believe on Christ as the scripture says (John 7:38). God always says he is alone and that he did all his pleasure.

"O Lord of hosts, God of Israel, that dwellest between the cherubim's, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth." (Isaiah 37:16)

"That men may know that thou, whose name alone is Jehovah, art the Most high over all the earth." (Psalm 83:18)

"The Lord appeared to Abram, and said unto him, I am the Almighty God; I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." (Genesis 17:1; Revelation 1:8; Revelation 4:8)

"A throne was set in heaven, and one sat on the throne." (Revelation 4:2)

When you read in the Bible and see the word "and," make sure that the word "and" is translated correctly from the Hebrew (kai), because "and" means "even, or the same as" in Hebrew. So that will clear up many scriptures we read in the Word. Where it says God and Jesus Christ our Savior as in 1 John 2:1, it means God, even Jesus Christ our Savior. We read here that the one on the throne is the Almighty, and it shows who he is. He was, is, and is again alive (Jesus) (Revelation 4:2).

Chapter 6

Is the Trinity Biblical?

“God is a Spirit, and those who worship Him must worship in spirit and truth.” (John 4:24)

Many people assume that God the Father, Jesus Christ the Son, and the Holy Spirit form what is commonly known as the Trinity. The doctrine of the Trinity is usually summed up as a belief in one God existing in three distinct but equal persons. This assumption is faulty based on the scriptures that define what God is.

John 4:24— God is a Spirit

James 1:17— God is the father of lights

Col. 1:15— God is invisible

Luke 24:39— Spirits do not have bone or flesh.

Did you also realize that, even though it is a common assumption among many sincere religious people, the word Trinity does not appear anywhere in the Bible. In fact, the word Trinity did not come into common use as a religious term until centuries after the last books of the Bible were completed—long after the apostles of Christ had died.

Notice this admission in the New Bible Dictionary: The term ‘Trinity’ is not itself found in the Bible. It was first used by Tertullian at the close of the 2nd century but received wide common use and formal clarification only in the 4th and 5th centuries. That same source goes on to explain that “the formal doctrine of the Trinity was the result of several inadequate attempts to explain who and what the Christian God really is... To deal with these problems the Church Fathers met in [A.D.] 325 at the Council of Nicaea to set out an orthodox biblical definition concerning the divine identity.” After what is called an internal religious civil war within the church fathers and after many priests were murdered to hold to the overall belief of the leading fathers of the Catholic church, they came up with a formulation. However, it wasn’t until 381, “at the Council of Constantinople, that the divinity of the Spirit was affirmed.” We see, then, that the doctrine of the Trinity wasn’t formalized until long after the Bible was completed, and the apostles were long dead in their graves.

It took later theologian’s centuries to sort out what they believed and to formulate the belief in the Trinity. Back where I said “the Father of Lights,” I wanted to explain in the time of the Canaanites and Moabites they stated that God was the Sun because he is called the Father of Lights, great in power and his brightness. That was also in many other faiths in our history like the Inca that worshipped the sun as God because he returned every day to greet them in the sky. Why can’t theologians explain this doctrine? By no means are theologians’ explanations of the Trinity doctrine clear. Religious writer A.W. Tozer, in his book *The Knowledge of the Holy*, states that the Trinity is an “incomprehensible mystery” and that attempts to understand it “must remain forever futile.” He admits that churches “without

pretending to understand," have nevertheless continued to teach this doctrine. He then remarkably concludes, "The fact that it cannot be satisfactorily explained, instead of being against it, is in its favor."

The New Unger's Bible Dictionary, in its article on the Trinity, concedes that the Trinitarian concept is humanly incomprehensible: "It is admitted by all who thoughtfully deal with this subject that the Scripture revelation here leads us into the presence of a deep mystery; and that all human attempts at expression are of necessity imperfect." Cyril Richardson, professor of church history at New York's Union Theological Seminary, though a dedicated Trinitarian himself, said this in his book *The Doctrine of The Trinity*: "My conclusion, then, about the doctrine of the Trinity is that it is an artificial construct... It produces confusion rather than clarification; and while the problems with which it deals are real ones, the solutions it offers are not clear. It has posed for many Christians dark and mysterious statements, which are ultimately meaningless, because it does not sufficiently discriminate in its use of terms." He also admitted, "Much of the defense of the Trinity as a 'revealed' doctrine, is really an evasion of the objections that can be brought against it."

A Dictionary of Religious Knowledge states regarding the Trinity, "Precisely what that doctrine is, or rather precisely how it is to be explained, Trinitarians are not agreed among themselves" (Lyman Abbott, editor, 1885, "Trinitarians"). Why do even those who believe in the Trinity find it so difficult to explain? The answer is simple yet shocking: it's because the Bible does not teach it! One cannot prove or explain something from the Bible that is not biblical! The Bible is our only reliable source of divine revelation. And the truth, as we will see, is that the Trinity concept simply is not part of God's revelation to mankind but rather is the evolution of the Trinity doctrine as taught by the Catholic Church.

"Question of Continuity and Elemental Trinitarianism: From what has been seen thus far, the impression could arise that the Trinitarian dogma is in the last analysis a late 4th century invention. In a sense, this is true; but it implies an extremely strict interpretation of the key words Trinitarian and dogma. Triadic Consciousness in the Primitive Revelation. The formulation "one God in three Persons" was not solidly established, certainly not fully assimilated into Christian life and its profession of faith, prior to the end of the 4th century. But it is precisely this formulation that has first claim to the title the Trinitarian dogma. Among the Apostolic Fathers, there had been nothing even remotely approaching such a mentality or perspective; among the 2nd-century Apologists, little more than a focusing of the problem as that of plurality within the unique Godhead. " (*New Catholic Encyclopedia*, 1965, Trinity, pages 299-300)

"There is the recognition on the part of exegetes and Biblical theologians that one should not speak of Trinitarianism in the New Testament without serious qualifications. New Testament exegesis is now accepted as having shown that not only the verbal idiom but even the patterns of thought characteristic of the patristic (church fathers) and councilman (church councils) developed would have been quite foreign to the mind and culture of the New Testament writers. The Trinitarian

dogma is in the last analysis a late 4th century invention. " (*New Catholic Encyclopedia*, Volume 13, pages 1021, 1967)

If God is a Trinity, how many thrones are there in heaven, and who will we see there? Many say that the Bible doesn't really say, but that is foolish. This is a basic biblical fact about God, and John said in Revelation 4:2: "And immediately I was in the Spirit and behold, a throne was set in heaven, and one sat on the throne." The Bible does give us the answer very clearly. There is only one throne in heaven, and one sets there.

Trinitarians give such confusion about the God they expect to see in heaven and say where they have no answer to back up their belief that it is better for them to be silent. They try to resolve the tension between the many scriptural answers of God's absolute oneness and their attempt to make God a trinity by saying God is three in one. When you tell them that they are a three-God believer, they say, "Oh no! We believe in one God." You can ask them if Jesus is the incarnation of the Godhead, they say, "He is not, for there is one God that exists mysteriously as three distinct persons." Everyone knows God is not a person; he is a Spirit (John 4:24) and that there is one true Spirit (Ephesians 4:4). While the concept of "three in one" may be a convenient answer for them, it does not provide help in answering the question, "Who will we see?" To say "three in one" is unsatisfactory, for how can anyone see "three in one"? If someone is saying he will see three, then he is tritheist, a believer in three separate and distinct gods, no matter what he says. If there is a trinity of persons with separate bodies, each of who can interact with us without the others, then they are not one God in any sense of the word. We know that the one sitting on the throne is called the Almighty, and that Revelation 4:8 says he is "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

"Behold, he cometh with clouds, and every eye shall see him, and they which pierced him, and all kindreds of the earth shall wail because of him. Even so, amen, I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and was, and which is to come, the Almighty... I am Alpha and Omega, the first and the last...I am he that liveth, and was dead, and behold, I am alive for evermore."
(Revelation 1:7-8, 11, 17, 18)

The one God who sits on the throne became the Lamb (1 Timothy 3:16). Our creator became our Savior. He is our redeemer (Isaiah 63:16). He came himself, and he gave of himself. "To wit that God was in Christ, reconciling the world unto himself" (1 Corinthians. 5:19). The word *reconciled* here was also used as *begotten*, meaning to be reconciled back to God through blood. So, what face will you see? The face of Jesus Christ, the express image of the invisible God (Hebrew 1:3; Colossians 1:15). Pretty clear to see that we have an advocate with the Father, Jesus Christ, the righteous (1 John 2:1).

Chapter 7

God's Attributes

God's nature according to his Word is outlined here.

God is LIFE. He is a living being and the source of all life. (John 1:4; 1 John 1:1-2)

God has INDIVIDUALITY. God is an all-powerful being that has his own identity and personality. (Genesis 1:1-3, 26-27)

God has RATIONALITY. He is a being with intelligence and his own well and emotions. (Isaiah 1:18; Romans 9:19)

God has SPIRITUALITY. God is a Spirit without flesh or bone. (John 4:24; Matthew 16:17; Luke 24:39)

The Bible speaks of God in figurative language to describe him so that we can understand something of his nature.

God is INVISIBLE. God is a Spirit; no man has ever seen him, and no man can see him. He is the Father of lights where no man can reach. (John 1:18; 1 Timothy 6:16; 1 John 4:12; James 1:17)

God is SELF-EXISTENT. God has always been without any external cause, source, or power. He is God, none before him, none beside him and none after him. (Exodus 3:14; Isaiah 45:5; Acts 17:24; Romans 11:35-36)

God is ETERNAL. God is forever with no ending. He is immortal with no beginning and no ending. (Deuteronomy 33:27; 1 Timothy 1:17)

God is OMNIPRESENT. God is present in all places at all time. There is no place God isn't. The Word says God if we be in hell, he will be with us. (Psalm 139:7-13; Acts 17:21-28)

God is OMNIPOTENT. God is all powerful with all power and authority. There is nothing God can't do. He spoke it all into existence and he knows the beginning to the end. (1 Timothy 6:15; Revelation 19:6)

God is OMNISCIENCE. God knows everything, and he has infinite understanding, including human thought. (Psalm 139:1-6; Job 42:2)

God is ONE. God is absolutely one. Only God exists for ever, and only God has all power, and only God created man. (Deuteronomy 6:4)

God is POWER. God is my strength and power: and he maketh my way perfect. (2 Samuel 22:33)

Chapter 8

God's Characteristics

God is RIGHTEOUSNESS AND JUSTICE. God alone is Holy. He is fair and impartial, and he always does what is right and lawful according to his mercy. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we come to him through repentance and with the knowledge that we have failed him, he is willing to wash the slate clean, and we can start anew. (1 John 1:9; Luke 13:3)

God is LOVE. God loves humanity completely and he desires us to love him in return. He loves us so much that he robed himself in flesh and lived among us and put that flesh on the cross to shed pure blood for the eternal remission of our sins. God knows how man is truly evil, so he made a plan to save him for himself, through his love for us. (1 Timothy 3:16; Acts 20:28; 1 John 4:8, 18)

God is FAITHFUL. God is constant, reliable, loyal, and unfailing. He always completes his word and his promises. (Deuteronomy 7:9; Psalm 119:90)

God is TRUTH. God is the God of truth, and there is no falsehood in him. There is no deception or uncertainty with him. (Deuteronomy 32:4; John 17:17)

God is HOLY. God alone is Holy and pure, perfect, sinless, and untouched by evil. Holiness is the fundamental moral characteristic of God. (Leviticus 11:45, 19:2; 1 Samuel 2:2; Psalm 99:9)

God is JUST. God's character is the benchmark by which all human behavior is measured. God always acts in a way consistent with the requirements of His character as revealed in His law. He rules His creation with honesty. He keeps His word. He renders to all His creatures their due. "God is a judge who is perfectly fair." (Psalm 7:11)

Chapter 9

God is One!!

One of the clearest things about God in his word is that he is One. Monotheism is the belief in one God and is simply put that God is absolutely and indivisibly one. All the names and titles of the deity, such as God, Jehovah, Lord, Father, Word, and Holy Spirit refer to one and the same being. Even in Judaism, this is the historic understanding of God. We all read in Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord." Jesus called this belief the first of all the commandments. According to Mark 12:29, "And Jesus answered him, 'The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord.'"

Many biblical passages teach this as the truth. The following are a few.

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no Savior." (Isaiah 43:10-11)

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. Thus saith the Lord, thy redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretched forth the heavens alone; that spreadeth abroad the earth by myself." (Isaiah 44:6, 24)

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Savior; there is none beside me." (Isaiah 45:21)

"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me." (Isaiah 46:9)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3)

"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Corinthians 8:4, 6)

"God is one." (Galatians 3:20)

"For there is one God." (1 Timothy 2:5)

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19)

Neither testament uses the word trinity or associates the word *three* or the word *persons* with God in any significant way. Over fifty verses call God the "Holy One" (Isaiah 54:5). We understand that whatever we call God, being, person, substance, nature, he is numerically one of that. We must understand first that God is a Spirit (John 4:24). God desires us to know that he is one and he is alone, and he did it all by himself and for himself. God is the Holy One (2 Kings 19:22; Psalm 71:22) and Jesus (Mark 1:24, Luke 4:34).

Chapter 10

God was Made Flesh

We can see in the Word of God that he robed himself in flesh to save man from his sin. Even in the old testament we see that a spotless animal was sacrificed so the blood would role those yearly sins over to the next year. God has always used a sacrifice and the shedding of blood to remit sin (Hebrew 9:22). And almost all things are by the law purged with blood, and without shedding of blood, there is no remission.

Before the earth and man were created, God had a redemptive plan to save man from himself and sin. God is Jehovah, he is the only Savior, he is Lord of Lords, the first and the last, the only creator, the Holy one, the Redeemer, and the Judge and the New Testament gives all these titles to another. Let's look.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” (Isaiah 9:6)

“Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our redeemer; thy name is from everlasting.” (Isaiah 63:16)

“I and my Father are one. It doesn't say they agree as one, but that they are one (the self-same being).” (John 10:30)

“And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.” (Acts 7:59)

“Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” (John 14:9-10)

“I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. They understood not that he spake to them of the Father.” (John 8:24, 27)

“The Father manifests himself to take away our sins.” (1 John 3:1-5)

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world received up into glory.” (1 Timothy 3:16)

“Jesus is the Father of overcomers. The Bible gives the same works to God and Jesus Christ. The Spirit in Christ was the Spirit of God which is the Spirit in us to give us power and understanding to overcome.” (Revelation 21:6-7)

“The Holy Spirit is the Spirit of truth.” (John 14:17-18)

God said he will pour out his Spirit unto all flesh and that the Spirit will be the Comforter. Jesus said he will send HIM. (Joel 2:28; John 16:7)

The Lord is that Spirit. (2 Corinthians 3:17)

“There is one body, and one Spirit, even as ye are called in one hope of your calling.” (Ephesians 4:4)

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.” (Galatians 4:6)

“And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:35)

“For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ” (Philippians 1:19). The Bible gives the same actions to Jesus and to the Holy Ghost. Jesus said he is the Father, (Messiah) and if you did not believe that, you would die in your sins.

God says he was manifested in the flesh and preached to the Gentiles. (John 8:24, 27)

The Holy Spirit shed his blood on the cross. (1 Timothy 3:16)

God is coming back in the clouds alone for his children, and the book of Revelation says Jesus will come back in the clouds with his angels. (Acts 20:28)

God said he is Alpha and Omega the first and the last, so did Jesus. (Revelation 1:7)

Also, God and the Lamb are the same and sit in the only throne in heaven with one face and one name. (Revelation 1:8, 11)

We will only see Jesus sitting in his throne, for to see him is to see God in the only form that God can be seen. (Revelation 22:3-4)

“And he that seeth me seeth him that sent me.” (John 14:9)

“For in him dwelleth all the fullness of the Godhead bodily.” (John 12:45; Colossians 2:9)

In all the scriptures here, we see that God is alone and he came to save us from our sins and gives to us of his Spirit. (Ezekiel 36:27; Romans 8:9; Ephesians 3:16; Matthew 10:20)

One more verse...

God is a Spirit: and they that worship him must worship him in spirit and in truth. That is the Spirit in you working and the understanding that God is alone, and he did it all by himself and for himself. (John 4:24)

He will not share his glory with another. (Isaiah 42:8)

A Revelation in Scripture

To start off, I would suggest that you sit down and read through this beautiful book. It's a short read and will only take you about fifteen minutes. That will give you a good overview.

Book of Ruth

Now, let me give you a quick overview of the Book of Ruth. To start with, a woman by the name of Naomi packed up and moved from Judah to Moab due to a terrible famine that was affecting her family. She and her husband moved there with their two sons, who eventually took wives while living in Moab (Moabite women) (pagans).

Tragically, Naomi lost her husband and two sons. Broken and empty, Naomi decided to move back to Bethlehem in Judah. Her daughter-in-law, Ruth, came with her since she had also lost her husband. Keep in mind that Ruth was a Moabite woman, and she was now moving to Judah as a foreigner. This was a big deal in their culture, but she was committed to Naomi as her daughter-in-law, and she wanted to follow after the God of Israel.

While in Judah, God worked out an amazing plan for a man named Boaz to take Ruth as his wife, give her a child, and provide for her and Naomi. What's remarkable about this plan was that Boaz was qualified as a "kinsman redeemer" to take her as his wife. What in the world is a "kinsman redeemer" you may ask? Well, they had a custom in those days, based upon Deuteronomy 25:5-6, that directed that a relative of a man who dies should marry that man's widow in order to preserve his lineage through this woman. According to God's remarkable sovereignty, it turned out that Boaz was a relative to Ruth's husband who had passed away; so, he was qualified to marry her and preserve his lineage. So, even in the midst of Ruth and Naomi's awful affliction, God still had a plan to take care of them. Pretty cool, huh? As we read over the great story of Ruth, there are a few important applications that jump out at me. Here they are:

1. God is concerned about all people regardless of race, nationality, or status. Ruth was not a Jew. She was a Moabite. Even though many discriminated against her, God loved her just the same. God does not discriminate, and He loves all people just the same.
2. Men and women are both equally important to God. God cares about men and women all the same. We are all one in His eyes. While most false religions that have been constructed over the centuries often elevate men and dishonor women, Christianity is the one religion that consistently honors men and women at the same level. There is no difference in His eyes.
3. There is no such thing as an unimportant person in God's eyes. At surface level, few saw Ruth as an important person. She was from Moab, which was a nation that originated from an incestuous encounter between Lot and one of

his daughters (see verses 30-36). She was a poor widow. She was living in a foreign land away from her birth family. But God saw her as important and His plan for her life culminated in her becoming a part of the lineage of Jesus (as the grandmother to King David). God's plan typically involves using people who are considered underdogs or unimportant or unimpressive from man's perspective. His strength is made perfect in our weakness (2 Corinthians 12:9).

4. God uses "little" things to accomplish great plans. What an amazing plan God had for a series of "little" things that all added up to important pieces in God's big plan. God intended for Ruth to be a part of the story of the lineage of Jesus. So, He pulled together events such as the famine, Naomi's relocation to Moab, their return to Bethlehem, Boaz's bloodline, and many other events just to ensure that Ruth could be a part of His plan.

And God does that same thing in our lives today! God has a Redeemer in place who can rescue us from the devastation of our own sin. God has placed in his Word the revelation of Jesus Christ. The story of Ruth is a telling of the love that Jesus has for his creation, mankind. We see in the story of Ruth that the most important symbolic manifestation of Christ is in Boaz's role as guardian redeemer. In Boaz, we see Christ who has purchased the Church to be His bride. In Ruth 4:4-10 alone, the word "redeem" occurs a total of six times. In verse 10, Boaz explains that if one is to redeem the property, one must also wed the widow. In order to have the right to redeem, our Lord Jesus had to become humanity, thereby becoming our fellow man.

The name Boaz means "ability." Our kinsman redeemer has the ability to save men to the uttermost. A kinsman redeemer must also be free of debt himself—likewise, Christ our kinsman redeemer was Himself free of sin. As if that wasn't enough, Ruth 2:14 refers to Ruth and Boaz at mealtime together and refers to them dipping their bread in vinegar wine. The meal should remind us of our communion with Christ where the bread is symbolic of Christ's flesh and the wine symbolic of His blood which is poured out for us (Luke 22).

It is also of significance that the story unfolds in the town of Bethlehem, the city where Christ was to be born many hundreds of years later. Bethlehem, significantly, literally means "house of bread." Jesus declares Himself to be "the bread of life" (John 6:48). Micah 5:2 famously foretells the birth of Jesus in the town of Bethlehem: God has a Redeemer for our lives and His name is Jesus. Boaz was a type (prophetic symbol) of Christ and His redemptive work in our lives today.

You see, we are all desolate as a result of our sinful natures. We are empty, just as Naomi was empty and devastated after she had lost everything and returned to Judah. Our sin has rendered us empty and desolate spiritually and separated from God. Being redeemed by Jesus through the cross is the same as Ruth being saved by the King. We are the bride of Christ and we shall live with him in his kingdom for eternity. He is our redeemer, and we are not lost. We know Jesus is willing to redeem us. He wants to rescue us from the penalty of our sin. And all we must do to be rescued is to call on Him in faith and be converted and be born again of the Water and the Spirit (John 3:5). We must have his Spirit, or we are not his. You must

be sealed by the Spirit, or you will not be resurrected from the grave when he returns in the clouds (Romans 8:9; John 5:28-29). The total of this can be found in Acts 2:38-39. Jesus taught that we must teach repentance and remission of sins in his name (Luke 24:47). Jesus said if anyone, even an angel, teaches you any other doctrine let them be accursed (Galatians 1:8). The apostle's doctrine is the only true faith that saves (1 Corinthians 15:1-2).

My hope is that you are one of His redeemed. If you are not, I pray that you will call on Him right now and ask Him to save you once and for all from the consequences of your sins and this world! Study history and make sure of the church you follow and the doctrine they teach. Make sure to understand who they are and what they did, and find the line of events that made them who they are. Did they steal, or did they kill others to gain fame and power? Do they follow Jesus, or do they follow pagan faith and rituals, traditions of men? What did the Apostles do and teach, and what did Jesus teach and say to do? He does not change, so what he said then is for us now. If your church teaches something else, they are accursed, a lie, Satan's ministers. Two things that do not change: the truth about God's Word and history. Follow history and see truth and assure that they go together.

Another Revelation in Scripture

Of all the parables that Jesus spoke, the one featuring the prodigal son may be the most touching and best remembered. This story appears once in the Bible—it is only found in Luke's Gospel. As we read the account, we can't help but be captured by the story of a father's love for his wayward son. The story is brief. A father has two sons, and when the younger son comes of age, he asks for his share of the family inheritance. The father fulfills the request, and this son quickly departs to another country, where he wastes his wealth with wasteful and extravagant living.

After the young man's money is gone, he barely survives by taking a job feeding pigs. Hungry and penniless, he comes to his senses. He decides to return to his father's house and repent for his foolish conduct. He hopes his father will accept him back as a servant. To his surprise and his older brother's disdain, their father welcomes the younger son home with a great celebration (Luke 15:11-32).

When we understand that a parable is a story to illustrate a spiritual point, we can quickly perceive that Jesus is using this account to teach us of the love of God for each of us. And while we are all sinners, as was the prodigal son, it is heartwarming, comforting, and incomprehensible that God the Father is willing to forgive us when we repent, given the mistakes we have made. This overview of the parable is well known, and we are deeply moved by this understanding. But now let's consider what isn't commonly perceived about this story and what this knowledge should motivate us to do.

Considering the background of a biblical passage often helps us to better understand its meaning, and this is indeed the case with this parable of the prodigal son. The setting for this parable is provided in Luke 15:1-2, where we find the

Pharisees and scribes deriding Jesus for receiving and eating with sinners. These Jewish religious leaders of the first century did not think it was appropriate for a godly person to interact in such ways with those who were ungodly. The accusations by the Pharisees and scribes set the stage for the parable in which Jesus taught these Jewish authorities and us today how God deals with sinners.

Sometimes, important principles are repeated in the Bible for emphasis. Such was the case when Jesus three times implored Peter to feed His sheep (John 21:17). In response to the mocking from the Pharisees and scribes recorded in Luke 15:1-2, Jesus spoke parables that emphasized His response. The first parable was about a lost sheep (Luke 15:4-7). In this story, the shepherd had one hundred sheep. When one became lost, he left the ninety-nine to search for the lost sheep. After finding it and bringing it home, he rejoiced with his friends and neighbors. In the Bible, God's people are commonly referred to as sheep or God's flock (Matthew 26:31; Luke 12:32; John 21:17; Acts 20:28-29). Pastors are admonished to shepherd "the flock of God" (1 Peter 5:2), and Jesus is referred to as the "Chief Shepherd" (verse 4).

The point of the parable is that God desires to bring those who are lost (sinners) into a relationship (reconciliation) with Him, and He rejoices when they repent. The parable of the prodigal son is a description of a child of God losing his way and living in the world and loses all that he has. As the time passes and the weight of the world overshadows the child, he begins to remember his past when he was free of the weights he now carries. He decides to return to his Father's house and begins his journey. As he starts, the world seems to overshadow him with problems and past failures that makes it hard to make his way. As he gets closer to his father's house, he is broken down with life, and he struggles to get through the gate. He calls to his Father (God) and his Father sees him afar off and runs to him. This shows the seeking of God (the Father) first, Matthew 6:33 and the repentance that gets his Fathers attention. In the book of Acts 2:38, we see the repentance and the washing away of the sin in Jesus's name and the seal we receive by the Holy Ghost (Ephesians 4:30).

In the story, the son is cleaned and given the name of the father by the ring he is given by the Father, and the seal of the Spirit is given to the son by the Father (God) when he receives the cloak (Holy Spirit). He is restored to the family by his turning away from sin or the world and returning to the father and cleansed by the washing of regeneration and the seal of the Spirit (the cloak) the Holy Ghost. It all is a telling of the salvation plan which Jesus is the example of in his death, burial, and his resurrection. Acts 2:38 is the plan outlined here in the story: repent—death, burial, baptism in Jesus's name—and the resurrection, the infilling of the Holy Ghost is the plan. Jesus said your sins are forgive for his NAME sake (1 John 2:12) and that repentance and remission of sins should be taught in his name (Luke 24:47). According to 1 Peter 1:23, baptism doeth now save us. All through the scriptures, we see this ministered to the lost from Peter, Paul, and the other disciples.

I pray for your awaking in Jesus's name.

Chapter 11

Simple Plan of Salvation

The simple plan of salvation is easy to find in the Word of God. It was given to us by God himself and shown to us by his example. In John, we read that, "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. Jesus told him that he must be born of the Water and of the Spirit to enter into the kingdom of God."

Mark 16:16 says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And in 1 Peter 3:21, we find that "baptism doth also now save us," and through his name, we have remission of sins. According to 1 John 2:12, "I write unto you, little children, because your sins are forgiven you for his name's sake." And in Ephesians 4:30, 1:13, "we must be sealed unto the day of redemption or rapture... And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." So, we know from the scriptures here that we are baptized to be born of water, and we are baptized by the Spirit to be born of the Spirit.

Let's make a list and show more defining scriptures for this understanding of the new birth. Jesus said we must believe on him as the scriptures hath said and except that a man repent he cannot enter into the kingdom of God. So, first we must believe on him and repent and turn from our wicked ways and live for him. Change who we are and how we think, what we think is right, to what he says is right (John 7:38; Ezekiel 20:44; Romans 10:10; Matthew 4:17).

We move on to how we must be baptized. In Luke 24:47 we find that Jesus said to teach repentance and remission of sins in his name, and every example we find people being baptized in the Bible, we find them being baptized in Jesus's name. Jesus stated that in his prayer to the father that he had taught God's name to the men who God gave him out of the world (John 17:6). In verse 11, Jesus says, "keep them who you have given me through thy name." The disciples were happy to suffer for his name by the counsel of Gamaliel. Also, Paul stated this: "Were you baptized in the name of Paul?" (1 Corinthians 1:13). The name of Jesus was the name taught to the disciples, and this is the name of God. Peter also stated, "Be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38).

Paul, in Acts 19:1-5, taught the disciples of John that baptism in Jesus's name was the correct way and rebaptized them. In Acts 22:11-16, Paul was converted by Jesus and baptized by Ananias calling on the name of the Lord Jesus and washed away his sins. Peter in Acts 10:48 commanded them to be baptized in the name of Jesus. In Acts 8:16, they were all baptized in the name of Jesus. The Bible only gives us one name whereby we must be saved: Jesus (Acts 4:12).

We now move to the birth of the Spirit. In Joel 2:28 God says he will pour out his Spirit unto all flesh. God will baptize us with the Holy Ghost and fire. Let's look at Galatians 4:6 and 1 Corinthians 12:13. We are born into one Spirit. We are sealed by that Spirit (Ephesians 1:13, 4:30). This gift of God is for everyone who will ask (Acts 2:39). So, in short, we can read Acts 2:38 for a short and sweet verse to learn what we must do to be saved: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

The Death, Burial, and the Resurrection Plan of God for Our Salvation

His example we must follow. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13-14). One God and his name is Jesus. We must believe in him as his Word has said and do as he has commanded us to do to receive salvation and life eternal. Repent and be baptized in Jesus's name for the remission of sins and receive the gift of the Holy Ghost with a separated life from sin and a holy life after God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Jesus said we cannot see nor enter the kingdom of God unless we are born again. We must be born again to be saved! We are all sinners and come short of the glory of God (Romans 3:23). There is none righteous no not one (Romans 3:10). So, we are all sinners, so what must we do?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3:16)

"And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35)

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Believe on Christ as the scriptures hath said is a must for salvation." (John 7:38)

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6)

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am HE, ye shall die in your sins. ²⁷ They understood not that he spake to them of the Father. As sinners we must come to God and believe he is and seek him." (John 8:24, 27)

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matthew 6:33)

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Romans 10:10)

We are all sinners, and we must all come to that realization and confess our sins to the Lord. This is called Repentance. To repent means to confess you are a sinner and need God to help you, to turn from doing sin and seek after God and his righteousness. Forsaking this world and its pleasures to receive a life eternal through the Spirit of God.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17)

"I tell you, Nay: but, except ye repent, ye shall all likewise perish. Jesus gave us a promise if we repent." (Luke 13:3)

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. After we Repent, we must forsake our sins and get out of the sin we are in and live for him from that day forward." (1 John 1:9)

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." (Hebrews 6:1)

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Faith and repentance are the foundation." (Luke 24:47)

In John 3:5, we notice that it says to "be born again of WATER and the SPIRIT." Notice the words "born again" and "second time." We are born the first time in a natural birth, and the second time is a birth of water in baptism. *Gennao* is the word in the Greek for born which means to be delivered of. Baptism (Baptizo) in the Greek means to cover wholly with water. It is plain to see that the birth of the water here means to be Baptized.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16)

John 7:38 -believe on him as the scriptures hath said. Jesus himself set an example of immersion baptism.

Matthew 3:16-And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

All other accounts in the Bible where a person was baptized was done by immersion. The event of sprinkling is not found in the Word of God.

Paul on his conversion: Acts 22:16— “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” 1 John 2:12— “I write unto you, little children, because your sins are forgiven you for his name's sake.”

Peter told the people at Pentecost: Acts 2:38— “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Just for knowledge: The Catholic Church Encyclopedia states that the original formula that was used by the Apostles was in the name of the Lord Jesus, and the Trinity formula was developed later in the 4th century, being introduced at the Council of Nicaea in the year AD 325. Jesus commissioned his apostles in Matthew 28:19: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

Notice the term name is singular and Father, Son, and Holy Ghost are titles. There is no name present. What is the name? Acts 4:12— “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” The Great commission is given in another place. Luke 24:45-47— “Then opened he their understanding, that they might understand the scriptures,⁴⁶ And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: ⁴⁷ and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” Every account of baptism in the New Testament was done in the name of Jesus Christ.

Acts 8:16— (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Acts 10:48— And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 19:5— When they heard this, they were baptized in the name of the Lord Jesus.

Acts 22:16— And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Shouldn't we obey the Bible and believe it rather than man made historical creeds? Peter, the first new testament preacher, used the name of Jesus, not the titles.

Acts 2:38— Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.

Acts 4:12— Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. At the moment of baptism in the name of Jesus the blood is applied, and our sins are remitted from the Lambs book of life.

Paul thought so much about using the name of Jesus he rebaptized the disciples in Acts 19:1-5— And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this; they were baptized in the name of the Lord Jesus. Have you been baptized in the name of Jesus? If not, you are lost, and you will die in your sins. Heaven will not be your home.

John the Baptist said in Mark 1:8— I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. Baptized with water and baptized with the Holy Ghost, two different events.

Acts 1:45— And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 8:16— (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) In that upper room where they were waiting for the promise of God, he poured out his spirit on all that were there.

Joel 2:28— I will pour out my spirit upon all flesh; Isaiah 28:11-For with stammering lips and another tongue will he speak to this people.

Acts 2:1-4— And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Matthew 10:20— For it is not ye that speak, but the Spirit of your Father which speaketh in you. Some say that it only happened on the day of Pentecost and nowhere else.

1 Corinthians 14:18— I thank my God, I speak with tongues more than ye all: Paul did, and many years later he still was.

Acts 19:6— And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. Many years later Paul prayed for some disciples and they did. And what was it?

Acts 2:16, 17— But this is that which was spoken by the prophet Joel; ¹⁷ And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: In the book of Acts in chapter ¹⁹ they

believed and worshipped God, but they did not have the Holy Ghost. They had accepted that Jesus was there Savior, but they did not have the Holy Ghost. They did not have all the truth about the gospel of Jesus Christ.

John 7:38, 39— He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.³⁹ (But this spake he of the Spirit, which they that believe on him should receive for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) This verse proves that a person does not have the Holy Ghost at the belief in Christ.

Philippians 1:19— For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.

Galatians 4:6— And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

1 Peter 1:11— Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. We know by the sound they make when they receive the Holy Ghost that they have the Holy Ghost.

Acts 2:33— Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

1 Corinthians 14:22— Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

1 Corinthians 12:7— But the manifestation of the Spirit is given to every man to profit withal.

1 Corinthians 12:7— The manifestation of the Spirit is given to all men.

John 3:8— So is every one that is born of the Spirit. Why did God choose tongues?

James 3:8— But the tongue can no man tame; it is an unruly evil, full of deadly poison. What does the Holy Ghost do for us?

John 16:13— Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come.

Romans 14:17— For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

Acts 1:8— But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Romans 8:11— But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Romans 8:9— But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his.

Ephesians 4:30— And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. The Holy Ghost will lead us into all truth, it gives us righteousness, peace, joy, and power to overcome sin; and if the Spirit of God dwells in us, it will quicken our mortal bodies in the time of rapture.

Ephesians 1:13— In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

Romans 8:11— He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Ephesians 4:4, 5, 6— There is one body, and one Spirit, even as ye are called in one hope of your calling; ⁵ One Lord, one faith, one baptism, ⁶ One God and Father of all, who is above all, and through all, and in you all. ¹⁹ God is not a man (Numbers 23:19). God is a Spirit (John 4:24).

The basic fundamentals of the truth is that God is alone, and he by himself created the heavens and the earth and all that is in them. Man was formed by God from the dust of the earth and breathed life into that form, and he was given a choice to serve him and be blessed. God is love, and because of that love, he manifested himself in flesh and showed us how he wants us to live for him. When we do, he will give us life eternal through his name.

Chapter 12

Biblical Definitions

Advocate— advocate with the Father, Jesus Christ, the righteous (1 John 2:1)

Ananias— He was a Jewish Christian who lived at Damascus. God used him in laying hands upon Saul of Tarsus. He baptized Saul. He was a man with a good reputation. (Acts 22:12)

Baptism— in Jesus's name for the remission of sins (Mark 1:4; Luke 24:47; Mark 16:16; Acts 2:38; Acts 13:24; Acts 22:16; Romans 6:4; Ephesians 4:5; Colossians 2:12; 1 Peter 3:21; 1 John 2:12)

Baptizo— to cleanse by dipping or submerging in water to wash; to make clean with water by the name of Jesus invoked

Emmanuel— the name applied in the New Testament for the messiah, Christ, and Jesus; being interpreted as "God with us" (Matthew 1:23; Isaiah 7:14)

Evidence— (Isaiah 28:11-12; Joel 2:28-29; Matthew 10:20; Acts 2:33; Acts 10:46; 1 Corinthians 14:18; 1 Corinthians 14:22)

Fasting— the abstaining from food for a set time in order to pray as an act of faith and putting the flesh under subjection unto the Heavenly Father (Isaiah 58; Matthew 17:21; Matthew 6:6)

Holy Ghost— God is a Spirit (Ephesians 4:4; John 14:26; Acts 20:28; Romans 8:9; 1 Corinthians 3:16; Ephesians 4:30; Ephesians 3:7; Philippians 1:19)

Idolatry— the worship of anything by means of symbolic representations such as statues and pictures which is strictly forbidden in the first and second commandments (Exodus 20:3-5)

Monotheism— defined as the belief in the existence of one God or in the oneness of God

Oneness— God is a Spirit, and he alone is our Savior. (Deuteronomy 6:4; Isaiah 37:16; Isaiah 44:6, 8, 24; Isaiah 45:18; Isaiah 45:22; Isaiah 46:9; Isaiah 47:10)

Pentecost— the Jewish feast of weeks which the Jews observed fifty days after the Passover feast. On the day of Pentecost, the Holy Ghost was poured out with the sign of tongues on each member in the upper chamber. (Leviticus 23:15; Acts 2:1-4)

Prayer— Prayer is the doorway to his presence. He asks us to talk with him. (Psalms 35:13; Isaiah 56:7; Matthew 17:21; Acts 6:4; Romans 12:12)

Reconcile— the restoration of man to God (Romans 5:1, 10)

Repent— Repentance is our dying out to sin and returning to God. (Luke 13:3, 5; Acts 2:38; Acts 3:19; Acts 17:30; Acts 26:20)

Repentance— to confess our sins to the Lord with the mouth and forsaking sins whereby God forgives us and prepares us for water baptism in Jesus's name for the remission of those sins (Acts 2:38; 1 John 2:12; Acts 22:16; John 1:9; Romans 10:10)

Salvation— the obeying of God's Word and his plan for us to live a certain way on earth through prayer, fasting, holiness, and modesty; to be examples as the children of God saved by his name

Sanctification— process of being made holy through the Word resulting in a changed lifestyle for the believer

Spirit of Christ— (Romans 8:9; Acts 16:7; Philippians 1:19; 1 Peter 1:11; Galatians 4:6)

Spirit of God— the one true Spirit, Jehovah (Isaiah 61:1; Hebrew 9:14; Romans 8:9; Romans 8:14; Romans 15:19)

The Ten Commandments— the name of the two tablets given on Mount Sinai that create the Moral law (Exodus 20:117)

Trinity— not biblical; a false doctrine taught by those who worship the Sun God of Egyptian faiths; idolatry!

Unico— the word in Spanish for the absolute one being or entity

Chapter 13

A Special Need

There is a special need for each Christian's life, that is a separation from the world. King David was a man after God's own heart because he was a repented man. He repented for being as the world after God had made him King. Here is a short number of verses to support this.

Bible Verses About Being Set Apart

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what [is] that good, and acceptable, and perfect, will of God." (Romans 12:2)

"But ye [are] a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Peter 2:9)

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." (John 17:15-18)

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:19)

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:10)

"Faith without works is dead." (James 2:17)

"He shall reward everyone according to his works." (Matthew 16:27)

"What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19)

"I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Galatians 2:20)

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service. 1 Peter 1:16 - Because it is written, be ye holy; for I am holy." (Romans 12:1)

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Corinthians 6:14-18)

“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to [fulfill] the lusts [thereof].” (Romans 13:14)

“Paul, a servant of Jesus Christ, called [to be] an apostle, separated unto the gospel of God.” (Romans 1:1-32)

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Corinthians 7:1)

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking’s [the worldly nature].” (1 Peter 2:1-25)

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, [which is] your reasonable service.” (Romans 12:1-2)

“And have put on the new [man], which is renewed in knowledge after the image of him that created him.” (Colossians 3:10)

“Learn not the way of the heathen [world].” (Jeremiah 10:2)

“Walk not in the council of the ungodly.” (Psalms 1:1)

“Do not sit with vain persons.” (Psalms 26:4-5)

“Do not conform to this world [to change the way you are to be a part of what they say to be true when you know it is a lie].” (Romans 12:2)

“Partake not of the world or fellowship with it.” (1 John 2:15-17)

“The fellowship with the world is enmity with God. If you are a friend of the world, you are an enemy of God.” (James 4:4)

“Avoid profane and vain babblings [false doctrines of men].” (Titus 3:9)

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” (Galatians 1:8)

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” (1 Corinthians 15:1-2)

“We shall not be yoked with unbelievers.” (2 Corinthians 6:14)

“We must understand that a little fellowship with the world can destroy the life of a Christian.” (1 Corinthians 5:6)

We must watch out for those who would try to deceive us by polluting the Word of God to make us believe in a lie and be damned.

"And for this cause, God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth but had pleasure in unrighteousness." (2 Thessalonians 2:11-12)

"Rebellion is as the sin of witchcraft. Proverbs 1:10- My son, if sinners entice thee, consent thou not. Having itching eats." (1 Samuel 15:23)

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (2 Timothy 4:3)

We must have 5 aspects to receive salvation:

1. We must receive his invitation. (John 6:44)
2. We must repent of our sins to God and make the change in life. (2 Peter 3:9)
3. We must be born again. (John 3:5; Luke 24:47; Acts 2:38)
4. We must submit our lives in obedience to God. (Titus 2:11-12)
5. Our actions and motives must be for his glory (1 Corinthians 3:13-17). "Not fashioning yourself according to former lust...worldly aspects" (1 Peter 1:14). "We must put distance from the ungodly [no fellowship with them]" (Leviticus 10:10).

As a child of Christ, we are called to live a life that is different from those who live in the world. We are witnesses to the world by our actions. We strive to live above the sinful lust of this world because we are called out of darkness into his marvelous light (truth). (1 Corinthians 6:9-11; 1 Peter 2:9)

Chapter 14

“What is Holiness?”

Holiness is the attribute of God. It is the divine quality of God alone. “For none is holy, no not one. God is holy, because of his righteousness” (Romans 3:10-12). For the body of Christ, it's the being pure and clean and sanctified by God. Three aspects of holiness guide us to be holy:

1. that which belongs to God alone (Matthew 6:33)
2. us being new creatures in Christ (2 Corinthians 5:17)
3. our separation from the world (2 Corinthians 6:17)

In Hebrews 12:10, it is the partaking of holiness from the one who alone is holy. The Spirit regenerates us and makes us new creatures by the new birth (John 3:5). We escape from the corruption of our flesh nature (2 Peter 1:4). With the cleansing, we are the temples of the Holy Ghost (1 Corinthians 3:16-17; 2 Corinthians 6:16). Holiness is in direct line with separation from the world and being consecrated and devoted to God.

The first thing of holiness is that which belongs to God is of God alone. As we are new creatures through his spirit, we partake in his holiness because God alone is holy. His holiness is pure, and when we partake in that, it binds us to him. Washed, sanctified, and justified by his Spirit (1 Corinthians 6:11). Walk in the Spirit and not fulfill the lust of the flesh (Galatians 5:16). We are called out of darkness (1 Peter 2:9).

In the garden, Adam and Eve were separated from God because of the sin they committed, and that sin removed them from the holiness of God and his fellowship. His plan has always been to be in a close relationship with his creation. So, God devised a plan to reconcile man to himself and to bring man back to his holiness by the changing of our minds and the washing of that sin by blood and by parting his spirit to them to be made in fellowship and relation to him alone.

The whole Bible is aligned to bring the sheep back to the fold. So, the connection between God's holiness and our own holiness is God himself in each of us. We are sealed by the spirit of him who raised up Christ from the dead (Ephesians 4:30).

We can see the same principle in Exodus 3:5. Moses was told to remove his shoes when he faced God on the mount. It was because God was there and because he is holy the ground where Moses walked was called holy. When God is present, the ground is holy.

God grants his nature to those vessels separated unto his service (1 Corinthians 6:19). God commands us to be holy because he is holy (1 Peter 1:16; Galatians 5:25). These two scriptures help define the guidelines of holiness (Psalms 24:3-5; Romans 12:1-2).

It's not a followed standard, but a command by God and a necessity which speaks to the world, through us, that God is not part of it. Come out from among them and be ye separate. (2 Corinthians 6:17)

The devil is trying in every way to cause us to fall. In this world, we must come out and understand that the spirit in the world wants to teach us not to want to answer to anyone. We are our own rulers. So, if we don't care what God says, we then are not separate from the world.

He will judge us by his Word (John 12:48; Revelation 20:12). Separate in all things. No fellowship with those who do evil. If we have a close relationship with those who do evil, then we are not separate from them. We are partakers in their deeds. We commend the actions they do, and we are not standing for truth. We must not share in their evil ways or activities. Being therefore made free from sin, ye became servants of righteousness (Romans 6:7-18). Keeping ourselves away from these iniquities (1 John 2:16).

Be not conformed to this world (Romans 12:2). Be conformed to the image of Christ (1 Corinthians 11:7). God expects us to separate ourselves from worldliness and to grow in perfection in sanctification through his spirit which guides us into all truth in all things. "Without holiness, no man can see the Lord." It's again the aspect that we receive from God through his Spirit that seals us until he returns for us, gives us power to live by, and guides us into all understanding. We live by that Spirit, and we teach by that Spirit to the lost world. So then, if we live by his Spirit and are guided by it, then he gives of his holiness and the power thereby helps us win the lost.

"What is Holiness?" You now know!!

Lastly: "And God saw the light, that it was good: and God divided the light from the darkness" (Genesis 1:4). "Separated from sinners" (Hebrews 7:26).

Chapter 15

Dedication

I want to dedicate this book to a woman who lived a life of truth and outreach. Sister Maria Mestanza of Trujillo, Peru. The wife of Pastor Luiz Mestanza and mother of three children. One girl and two boys. In loving memory of a woman who tried to do her best to reach people with the Word of God. Traveling to far remote cities and teaching love through the Word of God and moved on by his Spirit. A precious woman and sister in Christ. We all need to learn to love as she loved and reach as many as we can in this short life. Being blessed in our lives by knowing her and looking forward we will try to make her happy in our walk with the Lord. Here is a eulogy and sermon written by Bro. Wright in 2017. I hope it touches your heart and moves your soul to worship like never before. He is worthy and there is no other way to live. Live as if it were your last and worship the God of your salvation with all your heart, soul and might.

Chapter 16

Eulogy

Estamos aqui esta noche para decir adios a una hermana especial en Cristo. Adorar al Senor por la oportunidad de conocerla. Para celebrar su paso de esta vida a la siguiente. Ella esta en casa y no hay mas dolor que sufrir. Gracias al Senor, se mantuvo hasta el final. Recordaremos los buenos tiempos y todos los dias en que ella nos ayuda cuando estamos abajo y ella ora por nosotros. Cuando nos reunimos y ella ayuda con su apoyo de los demas. Ella extendilla la mano con la Palabra y ayuda traer muchos al Senor. Una corona de diamantes que tendria porque lo hizo. Por el apoyo de su marido para llegar a tantos en lugares tan lejos. Que su castillo en el cielo es grande y hermoso. Caminando con el Senor de un lado del rio de cristal. Creo que ahora esta esperando al resto de nosotros pacientemente cerca del Senor. Ella nos llamara "date prisa", aqui es hermoso. Si mantenemos la fe y mantenemos el plan de Senor. Pronto la veremos de nuevo. La vida del hombre es como un vapor, hoy aqui y no manana. Trata hoy como el ultimo dia que tienes en la tierra. Amar y perdonar hoy y ayudar a aquellos que necesitan ayuda. Tus bendiciones de Dios son dos veces. Para ayudar a los demas y en sus ojos, para ayudarles. Hermana Mestanza querria que yo dijera una palabra o dos sobre la verdad y vea si alguien pensar esta noche para vivir bien para el Senor y llegar justo antes de que sea tarde. Asi que....

Chapter 17

Servicio

La Palabra de Dios es la única manera de llegar al cielo. En la Palabra encontramos la salvación en Jesús. Encontramos que todos los que viven para él aquí en la tierra, vivirán con él en el cielo. No más dolor, no más dolor de corazón, y no más decepciones. ¡Feliz serás para siempre! ¡La Palabra es clara! Un Dios y su nombre uno. Su verdad salva y su Palabra nos guía a esa verdad. Su Espíritu nos guía a través de esta tierra pecaminosa. Debemos buscar su rostro mientras podamos. Las claves de la verdad fueron dadas a Pedro y Pedro enseñó su verdad a todo lo que pasó. Él dijo: "Arrepentíos, y bautícese en el nombre de Jesús, para el perdón de los pecados, y recibiréis el Espíritu Santo". Jesús dijo: "Debes nacer de nuevo del agua y del Espíritu, o no puedes entrar en el reino de los cielos. Ninguna entrada al cielo sin nacer de nuevo. Jesús enseñó que el arrepentimiento y la remisión de los pecados debían ser predicados en su nombre, "Jesús". El que se arrepiente y sea bautizado, será salvo de este mundo pecaminoso. Creer en Cristo como dice la Escritura para creer. Para entender que Cristo era Dios manifestado en la carne para reconciliar el mundo con él mismo. Jesús dijo, "creed que yo soy él o moriréis en vuestros pecados". ¿El quien? El versículo 27 dice: "el Padre". "Creed que yo soy el Padre o muero en vuestros pecados". Estas señales seguirán a los que creen, y hablarán con nuevas lenguas. Las lenguas son una señal, no para los creyentes, sino para los que no creen. Hechos 2:33- sabían que habían recibido el Espíritu Santo porque los vieron hablar en lenguas. Mateo 10: 20- no eres tú quien habla sino el Padre que habla a través de ti. Dios es un Espíritu- Juan 4:24. Prometió hablar con su gente con labios y otra lengua. Voy a decirte esto. Si no has nacido de nuevo del agua y del Espíritu, morirás en tus pecados. No nos han prometido vivir mañana. Así que debemos vivir para hoy como si no tengamos días futuros. Si supieras que morirías esta noche a las doce de la noche, ¿qué harías? Haz que ahora veas el poder de Dios en tus vidas. Deja de buscar un futuro aquí en la tierra. No hay futuro para la tierra. La tierra pasará y quemará. Esta no es nuestra casa. Estamos aquí por un corto tiempo. No dejes que mi hermano o mi hermana caigan por el camino. Ayúdelos y ayúdelos a entender por amor que Dios se preocupa por ellos. Ayuda a salvarlos. No te detengas a verlos morir. ¿Qué es una palabra amistosa para un alma? ayudarles a. No hay mayor vocación que la del Señor. Con su poder a mano, ¿quién puede estar contra nosotros? ¿Quien? Más poder en el que está con nosotros que el que está en el mundo. El infierno no fue hecho para el hombre. El infierno se ha ensanchado por la desobediencia del hombre. La fornicación de las falsas iglesias por el poder y la codicia. La idolatría bajo la apariencia de la verdad. Siguiendo las enseñanzas paganas del diablo. Corrompiendo millones. ¡No seas un alma perdida que adore a satanás! ¡Dios es más digno! Ven y toca el borde de su ropa. Recibe que necesita del Señor Jesus. Hoy dia es el dia, no esperas mas..¡No hay excusas! Sabes la verdad ahora, Ven!! En el nombre de Jesus!!!

"Hoy dia es el dia, no esperas mas..;No hay excusas! Sabes la verdad ahora, Ven!!
En el nombre de Jesus!!!"



Hna. María Mestanza

02/23/2017

"Two things that do not change"

Here are two things that will never change: the Word of God and history. Therefore, study the two and you will see the truth and the evidence of the truth and live right for God and be saved.

"Our virtue and what's happening to the body of Christ today"

There are many things that help us be what the Lord wants for us. A separated life of the Christian is a necessary and strong positive influence upon the whole church and the people in the community. The Lord tells us to cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God (2 Corinthians 7:1). We must flee fornication, because it is a sin against our own body that destroys a family's lives for generations past (1 Corinthians 6:18). We must keep our house clean because it is the Temple of the living God, his Spirit in us (1 Corinthians 6:19). There are ways to do this. We are a chosen people, different from the world (1 Peter 2:1-10).

Our goal is to be Holy as he is Holy. What is Holiness and how do men of unclean lips become Holy in the sight of God Almighty? It's the quality of being consecrated to the worship, service, and adoration of God. "Be holy for I am Holy" (Leviticus 19:1-2). We receive Holiness from God by his Spirit. Being diligent to keep the temple clean, pure, and have a virtuous attitude. Mostly we should look for the positive in any situation we find ourselves in, looking on the bright side of daily events. We must watch in whom we fellowship with and keep clear of those who are bad influences on our lives for Christ. The fellowship and companionship of unbelievers cause us to be defiled, unclean, and feel condemned afterwards. With long-time fellowship with unbelievers, we become corrupt in attitudes, thoughts, and actions. Jesus spoke about this (Matthew 23:27-28).

This world teaches us to look on the outside of a person to know who they are. The Word teaches us that God alone knows a person's true heart and thoughts. People may look at our outward appearance and judge us from it, but God looks at the heart and where we stand with him. Another is to look out for rebellion in your lives. It's a sin like the sin of witchcraft (1 Samuel 15:23). In this world, people are deceived from those who twist the Word. When people don't study and read themselves what the Word says, they fall into the trap of deceivers. Those ministers of false doctrine are blind, and the Word says the blind lead those who are blind in Word, and they both fall into the same ditch (Matthew 15:14). Envy, that is on that covers so many, it's an evil work (James 3:6). And the bitterness that follows defiles the Spirit of a person (Hebrews 12:15).

We guide our hearts by keeping the mind on Christ, and it keeps us from all sins in thought and emotion. We present our bodies as a living sacrifice (Romans 12:11). Outwardly disapprove of nonmoral activities (1 Corinthians 5:6). A little sin corrupts the whole body. Renounce the use of drugs, alcohol, and tobacco which leads to sinful acts (Titus 2:11-12). There are things that lead to more sins and those cause a

person to sin faster than others. Forbid witchcraft, magic, horoscopes, etc. (Deuteronomy 18:10-12). The eyes are the doorway to the inner man, so don't place filthy things in front of you to see: porn, books, photos, tv, etc. (Proverbs 15:26). The eye is the window of the whole body (Matthew 6:22-23). Many aspects of this world hold us back from living for God. We are daily hit with lies that lead us farther and farther from him, such as we must stay away from lesbian and gay Spirits that destroy, not only the body but the soul also (Leviticus 20:11-21). They are an abomination to God, and he hates it (Leviticus 18:22; Deuteronomy 7:26; Deuteronomy 12:31). Doing our best to live for God in holiness will keep us close to him and none can separate us from him (Romans 8:38-39). For the thoughts of man can lead him to a path of destruction. Think on these things, Virtue (Philippians 4:8). Another way to solve this problem with the mind and Spirit is to fall in love with Jesus. Things change us in thought, appearance, and our actions.

Make the inner man clean and the outward will follow (1 Peter 3:4). "The inner man." There is a danger in the present church; we need to be mindful of not leaving our first love and backsliding. We must always keep a watchful eye on our salvation and do our best to prevent the backsliding of ourselves and other brothers and sisters in the church (Revelation 2:4). You should earnestly contend for the faith, knocking at the door, seeking after righteousness, and asking the right question to get there. He is listening always (Jude 3). Again, seek after his righteousness first (Matthew 6:33). Repent of your ways (Revelation 2:5). Seek out the truth and make sure you are not deceived (Galatians 1:8). We know that Jesus saves, and his disciples preached the truth; we must believe them and his doctrine (1 Corinthians 15:1-2). Be careful of wanting riches because it is easier for a camel to pass through the eye of a needle than a man with riches to make it to heaven (Matthew 19:24). And seek to be hot for the Lord, a man that seeks him with a desire to serve him (Revelation 3:17). Again, daily make sure and take care not to fall away. Pray, minister, and study your word (Matthew 24:11-12).

God wants us to love him and him alone with all our hearts, all our strength, and might. It will come that people will love lust and riches more than God. People will have a form of Godliness but lacking the truth thereof (2 Thessalonians 2:3; 2 Timothy 3:1, 4-5). In our daily walk with the Lord, we must strive for the faith; we must watch ourselves not to be deceived and watch for apostasy (2 Timothy 3). Watch for pride, covetousness, and selfishness. These are those that creep in and destroy a person without him seeing the change. Years may pass by, and he may continue in his path, and without seeing the truth, he destroys others with his actions (2 Timothy 3:4-5). The church will be part of the lovers of pleasure more than lovers of God if it doesn't cling to the Word of God daily. Jesus said that the way that leads to destruction is easy and wide and many find their way in. And the way to salvation is narrow and few find their way in (Matthew 7:14).

There is no power on earth or in hell that can overthrow the church of the living God. He is coming for a church that has made itself ready, emphasis on the "made" part (Ephesians 5:27). See also: 1 Peter 5:8 and 2 Peter 1:10. I want to define the word "Apostasy." It means "to defect from truth, to rebel from truth, to turn away from truth, to be unapproved, rejected, and worthless" (Luke 21:34-36). Apostasy

involves departing from truth to live as you wish. We must keep a fervent hunger for God, draw nigh to him and serve him daily. We must fast to keep the flesh under subjection. Daily we must keep ourselves prepared for the coming of the Lord. Keep an eye looking towards heaven for his return. Through the Apostles' doctrine, which saves us (1 Corinthians 15:1-2). Believing in Christ and his message and watching that if anyone teaches any other doctrine than what they taught, let them be accursed, whether it be an angel, or a so-called prophet (Galatians 1:8). The time will come when they will not endure sound doctrine (2 Timothy 4:3). Why would a person give up sound doctrine, truth, to receive a lie? Satan is a liar! "He comes to steal, kill, and destroy" (John 10:10).

Lust are desires of the mind that lead to carnality, which means a state of living according to the flesh. People look to find a minister that teaches doctrine that tickles their ears and allows them to live as they want and still say they are Christians. This is the path of Apostasy. Apostasy comes in steps (Romans 1:21-32). Because of these steps, the people's foolish hearts were darkened (Romans 1:21). The Word says, "What communion has light with darkness" (2 Corinthians 6:14). Watch what has value to you. What is the most important thing in your life that rules you? It's your treasure (Matthew 6:21-23). When we pass over to fleshly lust, God will turn us over to it (Romans 1:24). Our minds are turned over to a reprobate mind (Romans 1:28). No man can serve two masters. He will love one and hate the other or vice versa (Matthew 6:24). Withstand the earthly things and seek after God first and foremost (Philippians 3:18-19; Matthew 6:33). We must be strong in Spirit and serve the Lord daily (Romans 12:11). We must not be lukewarm (Revelation 3:15-16).

"Be prepared always"

Be ready always for death or for the rapture (Luke 21:34-36). Look for his coming (Titus 2:11-13).

- Watch- Galatians 1:8
- Believe- John 7:38
- Repent- Matthew 3:2
- Seek- Matthew 6:33
- Wash- Acts 22:16; Ephesians 5:26
- Water/Spirit- John 3:5; Luke 24:47
- Repent, Baptize, and Receive- Acts 2:38
- Be sealed- Ephesians 1:13; Ephesians 4:30
- Continue- Acts 6:4

It's our place to know that there is only one throne in heaven and only one sits there (Revelation 4:2). His name alone will be in their foreheads (Revelation 22:4).

Evidence:

Believe I am (HE)— John 8:24

(HE) the Father— John 8:27

Jesus means Jehovah Savior in Hebrew and Jesus is God with us— Matthew 1:23

Jesus is Emmanuel, God with us. Jesus is the everlasting Father, the mighty God—
Isaiah 9:6

The Father, Jesus Christ the righteous— 1 John 2:1

One sits thereon— Revelation 4:2

Chapter 18

Ignorance is Not Bliss

Matthew 23: 34-39: “³⁴Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, ³⁵ that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. ³⁶ Assuredly, I say to you, all these things will come upon this generation. ³⁷ “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! ³⁸ See! Your house is left to you desolate; ³⁹ for I say to you, you shall see me no more till you say, ‘Blessed is He who comes in the name of the LORD!’”

Most of you are familiar with the statement “Ignorance of the law is no defense.” All citizens are charged with knowing the law. The most common example of this is the speed trap. Now I want you to think about ignorance of what the Bible says. What does this mean to us who have put our faith in the Lord Jesus Christ? Ignorance is the lack of knowledge or understanding. Ignorant people are either unaware or uninformed. Sometimes we are ignorant because we did not know there was a need to learn something. Other times, we are ignorant because we have chosen not to learn something we need to know.

Our Almighty God says to us in the prophet Hosea’s book Chapter 4: “My people are destroyed from lack of knowledge [ignorance]. Because you have rejected knowledge, I also reject you.” (lost) Willfully rejecting knowledge that God wants us to have is sinful ignorance. While unintentional ignorance about earthly topics is understandable, intentional ignorance about spiritual matters can lead to eternal destruction as the book of Romans informs us in Chapter 1, verse 18: “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹ because what may be known of God is manifest in them, for God has shown it to them. ²⁰ For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, ²¹ because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. ²² Professing to be wise, they became fools, ²³ and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.” (Idolatry)

The Bible makes a distinction between ignorance and innocence. We don’t have to be ignorant of the fact of sin; in fact, we can be highly informed about sin yet remain innocent of it. But we should all be ignorant about the practice of evil. Ephesians 5:11: “And have no fellowship with the unfruitful works of darkness, but rather expose them. ¹² For it is shameful even to speak of those things which are done by them in secret.”

Our Lord Jesus advises us in Matthew 10:16: "Behold, I send you out as sheep in the midst of wolves. Therefore, be wise as serpents and harmless as doves."

To effectively fight the spiritual battle, we must know something of how our enemy functions. Believers are encouraged to forgive each other, "so that we would not be outwitted by Satan;" for the scripture says in 1 Corinthians 2:11: "For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God." Jeremiah 17:9-10: "The heart is deceitful above all things and desperately wicked: who can know it? ¹⁰ I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Consequences)

Ignorance about what the devil is up to and ignorance of the damage done by unforgiveness is dangerous to our spiritual health. One of Satan's basic tactics is to keep people ignorant as we learn in the book of 1 Corinthians 2:11: "For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God. We are overcomers in knowledge of the Word and Satan looks to gain the advantage over us through ignorance." 2 Corinthians 2:11: "Lest Satan should get an advantage of us: for we are not ignorant of his devices."

God commands us to repent of our ignorance and seek Him with all our hearts as the prophet Jeremiah teaches us in Chapter 29 of his book: "¹³ And you will seek Me and find Me, when you search for Me with all your heart." One of the most important fact God told mankind was when He was going to show up in the flesh personally. Sadly, the people were not doing their homework in studying the word of God, so they were not waiting for His arrival nor did they recognize Him when He showed up. Having warned the crowds and the disciples against being like the Scribes and Pharisees in their behavior, ending with an exhortation to humble themselves and not to exalt themselves (Matthew 23:1-12), and having totally exposed the inadequacies of the Scribes and Pharisees in the seven woes, ending in an accusation that they are simply like vipers, deceitful and deaf to entreaty, lying in wait for their victims (Matthew 23:13-33), Jesus now unfolds the future both for the Scribes and Pharisees and their supporters (Matthew 23:34-36), and for all of Jerusalem (Matthew 23:37-39).

³⁴ Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, Jesus is aware that He must shortly die and rise again, and that as a result He will send out His messengers (Matthew 28:18-20), in the same way as He has done previously (Chapter 10). He defines them in Old Testament and inter-testament terms, 'prophets (speakers of inspired words; and wise men (teachers of wisdom from the Scriptures) and scribes (teachers of the Law). Note how these cover the three sections of the Old Testament, the prophets, the wisdom literature and the Law. All would be needed in taking out his message. In the light of the dangers of his time and the problems He would expect his disciples to face once they were out in the world into which He was sending them, He recognized that it was possible that some would be crucified at the instigation of

the Jewish leadership or because of the suspicions of the authorities. It was the Roman way, and inevitable, and in anticipation of it He had already warned His followers that they were taking up the cross by following Him (Matthew 16:24). He also knew that others would certainly be killed in other ways (Matthew 10:21), for He had come to send fire on earth. In turbulent times men with a controversial message would always be in danger of their lives, while deaths from violent mobs out of control were not uncommon. He recognized only too well that many would certainly be beaten in the synagogues (Matthew 10:17). This was a common experience for Jews who displeased the synagogue authorities, for they were responsible for local discipline among Jews. And the greatest certainty of all was that most would at some stage be persecuted from city to city as had happened previously (Matthew 10:23). Those who spent themselves obtaining proselytes for Gehenna (verse 15) would also spend themselves in persecuting the righteous. Furthermore, He already had the example of what had happened to John the Baptist to go by, to say nothing of His own expectation of being crucified (Matthew 20:19), and He could tell that some of these men were capable of anything (Matthew 23:35). That on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

And because of this behavior they would also take the guilt of all the prophets who had died prior to this, on themselves, for all of them had died in preparing the way for the Messiah, so that to reject Him and His disciples would be to take on themselves the whole burden of guilt for those who had died before.

Alternately the point is that God has continually held back His judgment up to this point, but now that the final day of salvation has arrived will release it on the present generation who will reject and crucify His Son. Probably there is an element of both in the words. The sins of the fathers will be visited on the children, because they are like their fathers.

For the blood of Abel, the righteous see Genesis 4. He too was slain by a man who would not face up to his own sinfulness (Matthew 23:36). Assuredly, I say to you, all these things will come upon this generation.

Jesus then makes clear quite forcibly (truly I say to you) that what He has been speaking about (their blood coming on them) will come on the present generation. He knows, as He will shortly explain to His disciples that after His death God's judgment will come on Jerusalem and that that will include all the effects of a major invasion which would set alight the whole of Palestine, beginning in Galilee.

For the importance our Lord Jesus places on 'this generation' as the generation that faced its greatest opportunity and blew it. Above all other generations it proved its unworthiness, for it was the only generation in history that had witnessed God manifested as man walking among them. It stands for ever against the lie that if only God would reveal Himself, we would believe.

The Lamb of God, Jesus Christ finishes with a lament over Jerusalem. It is not just the Scribes and Pharisees who have rejected Him, it is Jerusalem. They had been

singled out because of their claim to religious significance, but in the end, it was the whole of Jerusalem which had turned its back on Him. Time and again He had made His plea to them (note how His words assume a number of visits as portrayed in John's Gospel) but they had refused Him. Now only desolation could await them in the very house of God which would be left barren, for God was again departing from them as He had before (Ezekiel 10:18-19; 11:22-23). But nevertheless, He would return again, but only to those who welcomed Him in the Name of the Lord (as the pilgrims had welcomed Him into Jerusalem - 21:9). The idea is twofold. He would return in power after His resurrection through His disciples to all who would receive Him, and He would return for His own at the last day

(Matthew 23:37) "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"

In these moving words Jesus sums up the people of Jerusalem the very heart of the Hebrew nation, and to a certain extent representative of the whole. It was a city whose economy was built around the Temple, and very religiously intense.

Everything in it was bound up in religion, and it was because of their intensity of feeling that many came to live there as they grew older. But that was the problem. It was so intense that it was not open to the truth. It had become a superstition. Like the Scribes and Pharisees, who were typical of it, it was so bound up in ritual that it could not see beyond it. It had killed (verse 34) and stoned the prophets, and now it had rejected the One Who had finally come to take them under His wing. This last picture is a beautiful one. In time of danger the mother hen would call her chicks to hide under her wings, and this was what Jesus had offered Jerusalem. The message is that there was total security in Him. It was another subtle claim to be the beloved God. He had come himself, the manifested God. But they refused to find their shelter in Him.

(Matthew 23:38) "See! Your house is left to you desolate."

And because they had refused Him there was nowhere else to turn. They were so intense about their possession of God's house that they could not see beyond it, and the sad consequence would be its desolation. It would both lose its significance and be destroyed, for God had deserted it. Note, that it is the desertion that is emphasized here. Compare 'I have forsaken my house, I have cast off my heritage' (Jeremiah 12:7). It was His earthly dwelling place no more.

(Matthew 23:39) "For I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"

And the people would never see Him again until their hearts were open to receive Him, until they were ready to welcome Him as the pilgrims had welcomed Him into Jerusalem (Matthew 21:9), and as had been promised in the (Psalms 118:26). In other words, until they would acknowledge His Messiah ship and more.

There is no excuse...God was manifested in the flesh, he was pierced in the side and in his hands. He was crucified and died and on the 3rd day he arose again to set in his throne on high. He is Christ Jesus the Messiah (Revelation 4:2).

REPENTANCE AND OBEDIENCE

In all the Bible, there are many things asked of us by God to gain salvation. To have a relationship with him. To receive the power that he said he would give to every child of his by his Spirit that would be in them. Even though there are many things we must do and all of these fall into two groups. Those two groups contain all of salvation and all of the true Word of God within themselves. These two are: Repentance and Obedience. God wants each person created to have a personal, one on one, relationship with him. To receive blessings and understanding and standing with God. To be a child of the Most High creator of all humanity. In heaven and on earth. We will talk about these through the Savior's Word and by his example in this lesson. Let's begin in with the understanding of who we are talking about. Like so many other times in other studies, we find that Jesus is Jehovah Savior. The messiah, the LORD's Christ, salvation to man. The way, truth, and the life (John 1). He is the light of the world and he lighteth the way to all who are born. Through him alone, we have salvation. And our sins are forgiven us for his name's sake (1 John 2:12). His name alone has been given to man whereby he must be saved (Acts 4:12). God the Spirit (John 4:24) was in Christ (1 Timothy 3:16; 2 Corinthians 5:19) reconciling the world to himself. The Spirit was in the flesh, teaching man his ways to be reconciled back into a personal relationship with God. Like in our beginning in the Garden of Eden. The difference is that walked and spoke to Adam and with us God lives inside us (Isaiah 28:11-12).

Jesus is the Father, Jehovah. The one eternal God manifested in the flesh. He shed pure holy blood (Matthew 24:28) for the washing away of sins (Acts 22:16). Without the shedding of blood there is no remission (Hebrews 9:22). He was laid on the cross for our transgressions that through his death we may have life (Acts 20:28; Romans 5:10). Jesus is the one who speaks the truth to man, and he is God (Isaiah 52:6). Jesus is God with us in the flesh (Matthew 1:23). He is the One God who speaks truth to us. Don't reject him like the heathens do (Jeremiah 7:13). Jesus came to call sinners to repentance (Matthew 9:13). To have them turn from their wicked ways and seek his face (Matthew 6:33). To live a life in holiness unto himself. He taught continuously about turning around and returning back to God. Leave the iniquity that you are in and follow Christ and bare your cross. Cleansing yourself of this world and the sin in it. To repent of sins, confess them to him and to be reconciled to him, the creator (Matthew 3:2, 4:17; Mark 2:17; Luke 5:32). He did not come to condemn the world, but that the world through him, might be saved. The publicans, and scribes repented not (Matthew 21:32). He said, "Repent ye" (Mark 1:15) and he commanded men to repent (Mark 6:12).

There is a great void between man and God. No man can cross, because of his sin, uncleanness, and unholiness. No man can come to God without the cleansing by the blood of Christ (baptism) invoking God's name for the remission of the sins (1 John 2:12). Jesus prayed and said that he had taught the men God the creator gave to him out of the world that they would preach in the Father's name unto all the world (John 17:5-6). The disciples suffered for that name over and over. Jesus means Jehovah Savior, God with us (Matthew 1:23). To be reconciled to God we must first cleanse ourselves from the sins of our past and present. The void is

removed, and we are brought next to him by the removal of sins (Acts 2:38) in his name (Luke 24:47; 1 John 2:12). No man comes to God, but by and through Jesus Christ the advocate for all (1 John 2:1). To enter into heaven and live with the Almighty forever, we must have his Spirit within the body. God will be in each person born again of the water and Spirit in his name (John 3:5). Again, Jesus ministered the Father's name unto the disciples (John 17:5-6). God will pour out his Spirit unto all flesh (Isaiah 28:11-12; Joel 2:28). For the promise is to all humanity (Acts 2:39). From old time to now we see in the Word that man has and is disobedient to God and his commandments. His way is the only way because we as humanity have sinned against him alone. We are not holy, nor are we truthful, or loyal. Humanity alone is deceitful and liars. Without God we perish in sin. There is nowhere to turn, but back to him. Deny ourselves. He loves us, but not the sin we are in. To the gospel we must be obedient (Romans 1:5). It came to us by the first man Adam with disobedience, and by the first begotten we are made righteous in obedience (Jesus) (Romans 5:19, 16:26). God is clear to be obedient to him or perish in our sins. We must obey Christ (2 Corinthians 10:5) because the Spirit of disobedience is putting more sin between us and God (Ephesians 2:2). God will have his wrath on the children of disobedience to his will (Ephesians 5:6). We must seek him (Matthew 6:33) and be sealed by his Spirit (Ephesians 4:30) sanctified by that Spirit (1 Peter 1:2) under the obedience of the doctrine of Christ and his blood (1 Corinthians 6:11). Justified and sanctified by the born-again experience (John 3:5). Justified in baptism through his name and sanctified by the Spirit unto the day of redemption, when Christ returns and calls those with his Spirit from the graves to meet him in the air (John 5:25, 28-29). We must repent and confess our sins to God. We must obey his commandments and desires for each person. We must be born again of the water (baptism) and of the Spirit (Holy Ghost) or we cannot enter into the Kingdom of God. We are without the body of Christ and lost.

Amen!!

I hope this small study helps you in understanding where we are in time and how close his returning is. Make yourself ready my friends, in the name of the Lord Jesus!

Thanks to my loving wife Maribel and the ministry for all the support over the years.

We are all sinners and come short of the glory of God... (Romans 3:23) To him be all the glory forever and ever...

Repent daily, take up his cross and follow me -Luke 9:23

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